

Review and Expositor

Vol. LIV

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Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

VOL. LIV, No. 3

JULY, 1957

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Editorial Introduction

The first two articles in this issue were delivered as lectures in the Spring Conference, March 5-8, 1957, in the Southern Baptist Theological Seminary. Students and visitors alike found the lectures both informative and inspirational.

DR. SCHERER, Professor of Homiletics in Union Seminary in New York City, delivered the four Mullins Lectures. Having gained a place as one of America's foremost preachers through his radio sermons on National Vespers from 1932 to 1945 and his many published works, DR. SCHERER hardly needs an introduction to readers of a religious journal. Since he spent his early life and ministry in South Carolina and Georgia, DR. SCHERER's hearers in Louisville felt that he spoke to us out of a common heritage. Another of his lectures, "Preaching as a Radical Transaction," will appear in the October, 1957, number.

Dr. John Wick Bowman, Professor of New Testament in the San Francisco Theological Seminary, is perhaps as well known to Christian people as his fellow lecturer. His reputation has been made through his many lectures and published writings. Perhaps his reception of the Abingdon Award in 1948 for his *Religion of Maturity* was the occasion for the most widespread acclaim of his scholarship. The lecture which we publish in this issue will appear in *The Gospel From the Mount* by John Wick Bowman, which book will be published October 28, 1957, by The Westminster Press. The material is used by permission of the author and the publisher. Dr. Roland W. Tapp, Assistant Minister at First Presbyterian Church, Menlo, California, did a considerable part of the research for this material and will appear as co-author of the book. Dr. Bowman received the Ph.D. degree from the Southern Baptist Theological Seminary in 1930. His hearers therefore welcomed him both as scholar and distinguished alumnus.

The third article is contributed by a young scholar who is rapidly gaining a reputation as one of the ablest of ethicists among Baptists. After his reception of both the B.D. and Ph.D. degrees from Yale University, Dr. George McLeod

Bryan was professor of religion and philosophy in Mercer University and visiting professor of philosophy in Washington University. He recently returned to Wake Forest College, his *alma mater*, as professor of religion. He is not unknown to our readers, having previously contributed to *The Review and Expositor*, as well as to other learned journals.

Dr. Hugh Wamble is one of a number of young Baptist historians who are making us intelligently aware of our particular place in the Christian fellowship. The materials presented here represent a rewriting of two chapters from his Th.D. dissertation in The Southern Baptist Theological Seminary, *The Concept and Practice of Christian Fellowship . . . Among Seventeenth Century Baptists*. We expect to publish another article, to be concerned with external relations of Baptists, by Dr. Wamble, now Assistant Professor of Church History in Southern Baptist Theological Seminary, in the October issue.

Recent emphasis upon biblical theology has caused the denominations which practice infant baptism to re-examine what they consider to be the foundations for this practice in the New Testament. Baptist scholars, with others who understand the New Testament to teach believer's baptism only, naturally must examine such texts as are used by paedobaptists to uphold their position. One of these texts is examined by Professor J. Ayson Clifford, Vice-Principal of New Zealand Baptist College in Auckland, New Zealand.

As Acting Dean of the School of Theology of the Southern Baptist Theological Seminary, Dr. Henlee H. Barnette is acutely aware of the need for pastoral counseling of candidates for church vocations. He here shares with pastors something of his concern and his insights.

The faculty of the Southern Baptist Theological Seminary, which publishes *The Review and Expositor*, expresses its deep sense of loss in the resignation of Dr. H. Cornell Goerner as Managing Editor of our journal. Since January, 1952, he has rendered distinguished service in maintaining and increasing the literary level of *The Review and Expositor*. After twenty-two years as a teacher of missions in our seminary, he leaves to become Secretary for Europe, Africa, and the Near East of the Foreign Mission Board of the Southern Baptist Convention.

The Credibility and Relevance of the Gospel

BY PAUL SCHERER

I want to consider with you two at least of the three main indictments which I believe are being brought against the Christian Gospel, and often enough by those who accept it, certainly "in the sense that they do not actively reject it." Dr. Herbert H. Farmer, formerly of the University of Cambridge, pointed them out in an address which he delivered at Union Seminary shortly after the last World War. To the same degree in which they were valid then, they are valid still. He told us that in England people were commonly saying that the Gospel was incredible, irrelevant, and cheap. As you will see at a glance, these aren't indictments of the Gospel at all; they are indictments of the pulpit. The fact is, interestingly enough, that ten years before he had already brought them himself against the sermons to which the first quarter of this century had grown accustomed. As far back as 1938 he had written in his Introduction to a series of his own sermons, under the title of *The Healing Cross*, that the preaching of the Gospel had first of all to recover the cosmic note, to be done in terms "not incommensurate with the great forces sweeping through the modern world," lest what was said "*seem to small to be true.*" Is that why men learned to dismiss the Gospel as "incredible"? He said there had to be a "strongly agnostic note running through" the proclamation of God's good news, "that the mystery of God's purpose in the world" might have the emphasis it needs, that the Light might be "a Light which shines out of darkness, not one that banishes" the darkness—lest what was said might seem "*too confident to be true.*" Is that in part why men learned to dismiss the Gospel as "irrelevant"? And he said through it all "the note of austerity" had to be "clearly heard." There had to be demand as well as succour, succour because of the demand, demand because of the succour. Else what was said might well seem "*too easy to be true.*" Is that perhaps why men learned to call the Gospel "cheap"? What I should like to do is to pursue these indictments in some detail to their source.

The Charge That the Gospel is Incredible

The charge "incredible," "too small to be true," it seems to me, implies two things. First, the Gospel is all too frequently presented as something *less or other than a dramatic encounter between God and the human soul*. Anders Nygren would have it to be a "message." To me it is more. But let me quote him for a moment. He develops an illustration which I always thought was mine. Both he and Cullman somehow have borrowed it from me. The ancients, as someone has remarked, have stolen all our best ideas! Says the bishop of Lund, writing for the *Scottish Journal of Theology* (Dec., 1951): "In order to show what it signifies that the Gospel comes to us as a message, let me take an illustration which . . . almost seems created to bring clearness into this problem. During the last world war, one country after another was occupied. Inasmuch as this fate also struck our nearest neighbouring countries, we have a fairly clear idea of what life is like in a country occupied by an enemy. Many of the citizens had to go underground because of fear of those in power; or else they would languish in prisons and concentrations camps. And even those who did not directly and personally meet with the interference of the occupying authorities, experienced in many ways the fact that they did not live in a free country. But then one day there comes the message: 'Your country is free. The occupying power is beaten and must abandon the field'. What is now the significance of this message? First and foremost it signifies that an objective change has occurred. There is something which has happened and which the message reports: a power has come which is stronger than the occupying power, and has reprimed it of its dominion. But that which has occurred also has the most far-reaching consequences for every individual in the country. The whole life takes a new form. The period of the violation of justice and of arbitrariness has passed away. The law, which was unable to function, again returns to power. The change which has come over the country as a whole, also affects the individual citizen. He can say: 'The freedom of my country also signifies that I have personally received back my freedom.'"

Note if you will, by way of anticipation, several salient

features of this. I shall have to return to them later. We already know, at even deeper levels, in these human lives of ours, what it means to be occupied, possessed, ruled over. And we know something of the effect it has on us: the obsession with self-interest, the feeling of inferiority and futility, the not being ourselves. May we not spell that out in our sermons, instead of dealing with such abstractions as sin, the force of evil, and the subtlety of temptation? And we know that others are in that situation too. We know, moreover, that if the "occupation" were lifted, the inward character of our existence would be changed. Not the outward necessarily. The enemy troops would still be around. The cruelty would no doubt with desperation become even more cruel. But a new purpose, a new joy, a new endeavour would take the place of the old frustration. The very atmosphere and climate of existence would be different. All of the ambiguities which you find in the seventh and eighth chapters of Romans would still be there; but you could now conclude them as Paul concludes them: "We are more than conquerors through him that loved us." And it would not be just a new "start" we'd have, another "chance" we'd got. We usually do with the new chance what we did with the old! It's another dominion that has moved in! No longer, says the apostle, are wrath, and sin, and law, and death in control; but the forgiving and redeeming grace of God, making it possible for us even now to be "one body in Christ." The new age has come, the new creation! Everything we say in the sermon is to stem from that; its moral tone, its authority, its urgency and assurance.

Yet surely this itself is something less and other than that dramatic encounter of person with Person which the Gospel is. In *The Divine-Human Encounter* Brunner writes of it, "In His Word, God does not deliver to me a course of lectures in dogmatic theology. He does not submit to me to interpret for me the content of a confession of faith, but He makes Himself accessible to me . . . An exchange takes place here which is wholly without analogy in the sphere of thinking. The sole analogy is in the encounter between human beings, the meeting of person with person". We are to understand from the very outset that what the Christian Gospel tries to communicate is "not just a communication." In the words of R. Gregor Smith (*Theology*

Today, April 1955): "It is not merely a message about the world, or man, or God, which it wishes to get across . . . Its message is a combination of a message with a messenger. It concentrates this unique effort in what it calls the Word. The message of Christianity is words plus the bringer of the words, it is the Teaching and the Teacher, it is an intellectual content claiming to be truth, along with a living Being claiming to be the living truth. The world of thought and the world of existence come together in this unique identity called the Word of God. The two worlds are not seen as an amalgam, nor as a combination to be grasped in two successive moments. But they are seen as one: not the message and then the Messenger, not one without the other; but both together, in one, the living Word."

It is precisely the betrayal, in one form or another, of that deep and inward nature of the Christian Gospel which again and again, all through Christian history, has made it seem incredible. It has been identified with the true, by way of philosophy, and its truth is not our truth! It has been identified with the good as a way of life, and its good is not our good! It forever challenges and upsets our good. It has been identified with the beautiful as a kind of aesthetic experience: we have decorated the God of the Bible, and the God of the Bible is naked God, with very little about him that can be relied on to appeal to the sensitive nature of artists and poets, unless they are capable of a good deal more than sentiment. The beauty of holiness, when one examines the record, is not altogether what we mean by beauty!

May I take a specific instance of the identification of the Gospel with the "true"? Here is a reputable philosopher and preacher, in a reputable religious journal, writing an article, of all things, on "Communicating the Gospel," and saying that "Jesus and his disciples accepted the idea of the supremacy of God without question." Observe the word "idea." That's a Greek word, and has to be set over against the Hebrew understanding of the knowledge of God as intimate communion with a Person. Observe also the word "accept." That means intellectual assent, as if faith were bound to exhaust itself in believing something. The "idea of the supremacy of God" is to be "accepted"; and mark

you, "without question"—a sort of compliance which Jesus never asked of anybody, and which is altogether out of the question for any thinking animal in a world which has made a fairly good job of canceling God's supremacy entirely! Where was it when you lost all you had? when somebody you loved had to die away ahead of schedule? when soldiers drove great nails through the hands and feet of Jesus? Surely in order to know where it was you will have to have some idea of what it means, instead of just flinging it around as if it meant what we think it means! Besides all that, it's little less than criminal to suggest that we have to begin listening to God's good news by clenching our fists and closing our eyes and setting our jaws and "accepting" something, which is to say "believing" something, which is to say "swallowing" something that sticks in your throat every time you try! Said the White Queen in *Alice in Wonderland*, when she saw how bewildered Alice was, "You find it difficult to believe impossible things? All you need is a little practice. I sometimes believe as many as half-a-dozen impossible things before breakfast!" One is reminded of the boy from the country who was attending his first formal fraternity dinner, and got a large piece of hot potato in his mouth. Much to the embarrassment of the young ladies in their evening gowns and the "brothers" in their white ties, he took it out in the palm of his hand and laid it on his plate. As they all cleared their throats and refused to meet his eyes, he looked calmly around the circle and said, "You know, some fool people would have swallowed that!" Acceptance is scarcely the word for the kind of attitude we're talking about toward the sovereignty of God. If I am to know myself as known and loved by Omnipotence, I should look around for some other way of describing my response. I should not make use of the language of acceptance! I never try it on my wife: "I accept the idea of your supremacy without question"! I never try it in my prayers!

God's good news—and this we are to bear in mind every time we preach—is simply that we are invited to meet him! That's what the Christian Gospel is about, nothing more and nothing less. It's what worship is about. It's what the Bible is about. You have it all spread out in front of you in the story of Jacob at Bethel. Recall for

a moment his words as he awoke from sleep, with the memory of the vision he had had, and the voice he had heard. "Surely," said he, "the Lord is in this place, and I knew it not." There is the sacrament of meeting, and it had been vouchsafed to a man who was not particularly skilled at discerning the presence of the Lord anywhere: he has been too busy with other things, such as his brother's birthright. So—it was little wonder he added, "How dreadful is this place; this is none other but the house of God." This was not the happiest moment he had ever had! Why should it have been? Why should it be for any of us? Then at last the sum of it: "this is the gate of heaven." Over against what he knew of his own warped and twisted life, he saw for one moment the picture of him that was in the heart of God! Over against this poor Bethel of stones, a house of God not made with hands! Never could he have dreamed what it was going to cost him before God could make good the promise. There in the years ahead was the dark and desperate wrestling with the angel on the banks of the river Jabbok, and the issue of it: "As he crossed over Peniel, the sun rose upon him, and he halted on his thigh." It was the dawn of a new day, but he had to limp into it! See that in the context of the Word that was made flesh, and you have the whole sweep of the Gospel, with the judgment that is God's mercy, and the mercy that is his judgment. It's the vast and continuing epic of human life, face to face with the austere and holy love of God!

Now let people put their sorry little questions: Is the Bible true? What is the use of prayer and worship? Why do we have to listen to preaching? Will it "do you good" to meet God? "Go to Church," reads a sign in our buses, "and you'll feel better." Or will you feel worse? Will it give you a lift, after a hard week at the office? You see how utterly beside the point all of them are. Simply because the Gospel is a place of meeting between God and the human soul, they are precisely the wrong questions!

This may explain in large part why the Bible sounds on our ears like such a strange book: not so much because of its language — Shakespeare doesn't seem that strange!—but because of its underlying assumptions. It's

a place instant with God. It isn't empty, like the place in which we live, where big is big, and little is little, and ninety per cent of almost everything amounts to nothing! In the Bible, down every highway, at every turn of the road, you are met and challenged by an infinite mind and the yearning of an eternal heart. Take any page and strip it of God, as we strip our lives, down to the bone, until that infinite mind is away somewhere, and the yearning of that eternal heart is only a grand Perhaps, and you'll be back in the world with which you are already too familiar, where a sower sowing his seed is just a sower sowing his seed,—this it is and nothing more; where a dead sparrow by the side of the road is just a dead sparrow by the side of the road, and who cares, who in hell, or who in heaven! And it's all dull and stale and flat and unprofitable, and it makes people sick! What the Bible keeps saying is that we can swap our world for that other, where there are three dimensions, and everything is a parable of the Kingdom of heaven—we can swap whenever we like! Worship is about that. The Gospel is about that. And we'd better not read it down to any other level!

It follows, and I want to underscore the issues, that what we preach is not a way of thinking. We are not trying to impart a *weltanschauung*, a way of looking at things in general, of seeing life steadily and seeing it whole. By the same token, what we preach is not a way of feeling about things. The Bible is not interested in the way we feel. It is often pointed out that Schleiermacher veered off at that tangent, though he can scarcely be said to have meant by the word "feeling" what we mean. He meant rather what Otto mean by the sense of creatureliness and dependence, what Tillich means by "ultimate concern." We are likely to mean "mere feeling"; and because it's so often apparent that that's just what we do mean, we are accused of making statements which strictly speaking are meaningless: they simply evince feeling, and are therefore neither true nor false. This is not at all to say that the validity of such statements has to be established rationally. Feeling has what John Macquarrie calls its own cognitive function. "It carries with it," he says, "not only a kind of understanding but an implicit expression of whatever it is in the situation that calls it forth. What it reveals is some

sort of pattern: the pattern will be of one type if you meet a lion in the street, and of another if you meet him in the zoo behind bars" (*Theology Today*, May 1955). It's the *whole* pattern at that point, and it can be described as neither subjective nor objective, which belong to the *whole* of existence. You can ask of it only that it be "convincing, available to all, and interpretive of other events in the same order of being." When we preach we are certainly not concerned with logical analysis: someone has said you can't discuss the problem of the existence of God in the same way in which you might go about inquiring if there are any "one-eyed cats"! But neither are we concerned primarily with the religious consciousness. We are not concerned with anything that in the common sense of the word is verifiable. We are concerned with response to a Person. Christianity is dramatic encounter. Whatever else metaphysics may be, it isn't the way to the Holy!

I suppose it is hardly necessary to go further and say what is equally true: that what we preach is not a way of life. That the Good is related to the Holy there is no question; but neither is there any question that the relation is not that of a means to an end. "The unholy man cannot acquire either enough truth or enough goodness to make him holy!" It is frequently said that Jesus was an ethical teacher; and so he was. Paul saw that the ethics and the theological context belong together. The first sermon the devil ever preached drove a wedge between them. God had said, "Ye shall not eat of it, lest ye die." The serpent said, "Ye shall not die: your eyes shall be opened, and ye shall be as gods." In the breach between life and faith, life becomes demonic. Give the Golden Rule no more than a secular context and see what happens: if I want others to share their liquor and their narcotics with me, I must share mine with them; either that, or I must reduce the entire transaction to the dimensions of "Do unto others—first!" I have heard the Great Commandment used as if it were the sum of religion. It isn't. It's the sum of the law and the prophets. Without the gospel in front of it, it's little more than sound advice! "God so loved the world": therefore, "thou shalt love the Lord thy God, and thy neighbour as thyself." Jesus was an ethical teacher because the Jewish religion had to be ethicized. Our ethics have to be religion-

ized! We have been trying to live on the ethical capital of our forebears, without replenishing any of it at the level of theological investment! We have been trying to live on the fruits while we have been allowing the roots to look out for themselves! The result is that we have on our hands a "cut-flower" civilization. You don't announce a truth about God, then add to it a truth about his will, and after that expect people because they're grateful, or because they're just a little afraid maybe of being punished if they don't, to give themselves over to the good life! When the Fourth Gospel reports Jesus as having said, "If any man will do his will, he shall know of the doctrine," behind the willing to do God's will is the ministry of God's Spirit! Grace, says Barth, in his commentary on *The Epistle to the Romans*, "is the indicative which carries with it a categorical imperative; it is the call, the command, the order . . . which requires no act of will to translate it into action, as though the will were a second factor side by side with knowledge. Grace is knowledge of the will of God, and as such it is the willing of the will of God." To do or not to do is not the choice that confronts us. At a deeper level than Hamlet's, the choice is to be or not to be! To be and not to do was to Paul unthinkable. It was a contradiction in terms.

But I said at the outset that the charge "incredible" implies *two* things: that the gospel has been presented as less or other than it is, that was the first thing; this is the second, that the preacher has allowed the tragic sense of life to slip out of it. That is what makes it "too small to be true." The preacher thinks that somehow the Gospel ought, as we say, to "work". Work what? He assures everybody that it will; then it doesn't! Not in him, and not in the people he's preaching to! The trouble is, they have sense enough to know that it doesn't! He says that it will make men good, or happy, or brave, or compassionate, or patient—and even the best of us get so tired sometimes of being patient! The preacher may even say that God answers prayer! And somebody sits in front of him who prayed that his son might come back from Korea alive and well! A man I know told me one day that he hated God. God was forever promising what he couldn't deliver, or wouldn't! They kept telling him that faith would do for him what it

obviously wasn't doing for them; reminding him to do what they didn't do! I told him that it was his picture of God that he hated, and that that was likely enough the most religious act of his life: that he hadn't stopped being a Christian at all, he was simply a better Christian than most, as Job the blasphemer was more deeply religious than any of his pious friends!

It's not difficult to imagine what kind of preaching was back of his experience. I can almost hear it myself: beatitudes that had been turned into platitudes, glittering generalities, over-simplifications, fifty-seven different ways to wrap life up into neat bundles tied with a ribbon. What we preach may seem incredible, far too small to be true, because it's shallow. Take everything you say and hold it up before the toughest lot you can imagine, the hardest road, the most disillusioned life, the most agonizing need, and see how it looks there! "Our hearts rejoice in the knowledge and in the love of God," said a young preacher. Do they? Said another, "We are bowed down before him in humility and thanksgiving." You may wish we were, but are we? The Spanish philosopher Unamuno has a book which is never far away from my thought: he calls it *The Tragic Sense of Life*. No sermon can afford to be without it. Of course Christianity is glad business. Every metaphor that Jesus found for it was just another way of saying, "Be of good cheer"! Voices are being raised, lamps are being lighted; there is the sound of running feet; a farmer has found a treasure, some merchant gets his hands on a priceless pearl. But there's no froth about any of it! There's too much that's grim too! Don't leave that out. Every victory has its own ambiguities, and so does every defeat.

Jaroslav Pelikan, in his *Fools for Christ*, writes of the disastrous identification through Christian history of the Beautiful with the Holy, and shows why they have so easily converged. Both art and religion, he writes, "have sought to answer some of life's basic problems by bringing to man communion with a reality beyond his immediate knowledge. Poets and prophets have long since pointed out that these basic problems are the problems of pain and suffering, tragedy and death." Both the Beautiful and the

Holy "have been dominated" by such themes. "Writers on the theory of dramatics have . . . tried to explain just why so many of the world's great plays have been tragedies. Why do men everywhere still turn to *Oedipus Tyrannus* or *Medea* and sense there a contemporary quality which they miss in even the greatest of the Greek comedies? What is it about *Hamlet* or *Lear* . . . that sets them apart from the great bulk of Elizabethan drama? The answer is a complex one, but near to the root of the matter was the statement of Nietzsche that "pain begets joy, that ecstasy may wring sounds of agony from us." Any interpretation of life beyond the most naive has included somewhere the observation that there was no birth except in pain, and it has been the strength of tragedy that it has brought out this insight and presented it in a manner that spoke to the universal pain and tragedy of all human existence."

We need to be rescued from the too easy optimism of the Pollyanna sermon, with something on every page to be thankful about, especially on the last page! Even the conclusion has to be something other than the grin of the Cheshire cat which remained behind when the cat was gone! Not that we are called on to be lugubrious and sombre. God forbid! Paul never was! But surely every preacher is supposed to know something of the shadows that keep stealing across the sunlight of human existence. The only pattern the sunlight makes is with the shadows it throws!

In the first chapter of Colossians take, for example, this very paean of praise: "Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." How will you preach on it? The trouble is, nobody in your congregation may feel very much like joining in! You know it, and they know it; so why not say it? Right away! You may even ask them what a chance they think our tame little passions have against the wild and unrestrained thrust of a faith like Communism. It's all right for them to take their Christian blood-pressure once in a while, just to see how far below New Testament normal it is! But then you will want to look more closely into this thing

that sent Paul's blood-pressure up to the danger-point. "Delivered us from the power of darkness." But is it so very much lighter anywhere? "Translated us into the kingdom of his dear son." Does the world look like that kind of place? You see what an opportunity that gives you for taking a little pains with what Paul meant! Little wonder that when you open the cage of our enthusiasm for the Christian gospel and expect it to roar and leap out and strike down some ugly thing, it's altogether too likely to lie there, with its head between its paws, and look up at you like a "nice lion"! Maybe it's because we've lost sight of what the gospel is, and have never been told with any honesty what it's supposed to accomplish! Some theologians have warned us so often not to expect too much that we've quit expecting anything! Is that it?

We are worse off than Hamlet was! Said he, "The time is out of joint. O cursed spite, That ever *I* was born to set it right!" He at least had an idea that perhaps he could! We don't seem to be so sure. That's a pretty "liberal" view of things, isn't it? Besides, Hamlet didn't exactly usher in the kingdom of God, you know: with Polonius dead, and Ophelia dead, and Laertes dead, and the king dead, and the queen dead, and Hamlet himself dead, what was it precisely that he set right? But if you ask that question, you don't understand life as Shakespeare understood it; and you don't understand tragedy at all. Maybe that's why we have forgotten how to sing! The very essence of tragedy is that you can bear to see the curtain go down on the final scene in *Hamlet*, and know in your heart that this isn't failure! Something is right now that was wrong before! Something profound in the universe that's worth all the waste!

What people need to understand, if they are ever to get back the song, is that far, far more deeply and truly it was that way on Calvary! This isn't a world where you can whistle a jaunty tune, as if every story were bound to have your kind of happy ending, and everything at last could be put away on a tidy shelf. It's a world, since Jesus of Nazareth died in it and rose again, where tragedy and triumph are so inter-wrought that you can't disentangle them any more. Maybe that's what people need to understand! We have it in our hymns. "Before Jehovah's awful

throne"—now see how altogether incongruous the next line seems: "Ye nations, bow with sacred joy." The awful throne and the sacred joy: do they then belong together? "Judge eternal, throned in splendor, Lord of lords and King of kings, With Thy living fire of judgment purge this land of bitter things; Solace all its wide dominion with the healing of Thy wings." The fire and the solace, the purge and the healing! You can't separate them now: the goodness and the severity of God, the beauty and the terror of life, this madness down here, caught up and held fast by that majesty yonder, and the splendor of a love that spares not itself or its object or any of the obstacles that stand in the way! Paul, you see, got excited about the way things were in the *teeth* of the way things *looked*! He got excited about the sheer effrontery of the gospel! The world hurled its defiance at him, as some rough, unyielding block of marble hurled its defiance at Michelangelo: Paul carved the present out of God's future by a power that was not his own; Michelangelo carved out his David! Out of three sounds, says Browning, to fashion not a fourth sound, but a star! Or a host of angels, "eager-eyed, with hair thrown back, and wings put crosswise on their breasts, face to face uplifted"! That's how Paul's song grew on his lips: and it's the only continuing song any man will ever sing! That kind of gospel isn't incredible. It isn't too small to be true!

The Charge That the Gospel is Irrelevant

However—"incredible" was only one of the indictments so often brought against the Christian gospel, even by those who accept it in the sense that they do not deny it. "Irrelevant" was another: when what is preached seems too confident to be true! I have an idea that much of the difficulty here is rooted, not only in the fact that we have lost the tragic sense of life—strange as that may seem in a time like ours—but that we have too often allowed the *offense* of the gospel to disappear in the effort to preach something that will be helpful, as we like to put it, and do people good. As a result there are all too many in our pulpits who address themselves to the top-level needs of human life, without ever coming near the needs, so often unconscious, that lie at the root of modern man's sense of bewilderment, alienation, and anxiety. To his predicament on its purely secular

aspects the gospel has very little to say. Proximate "Christian" answers to proximate "secular" concerns are often enough thoroughly fraudulent answers. "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." There is a top-level relevance in "positive thinking," in books on "How to stop worrying and start living," but at bottom levels that top-level relevance becomes irrelevance! There is no *ersatz* substitute for the disturbing gospel of a redeeming God!

We can't even "make do," as the English say, with the love spelled with four O's and fairly dripping with sweetness. It is scarcely to be equated with that "lord of terrible aspect," in the phrase of C. S. Lewis: austere as a cross on a lonely hill; forbidding as it is to the psalmist who writes, "There is forgiveness with thee, that thou mayest be feared." Paul wants us to know that the love of God for man, and the love of man for God which that love creates as it can, isn't just a gracious addition to life, to make living somewhat more tolerable: without it, life blows up! The tongues of men and of angels are as sounding brass and a tinkling cymbal; prophecy and knowledge, faith and martyrdom, are nothing. When we talk about anything else, it's an irrelevance. We too often want George Morrison's hymn without George Morrison's experience! "O Love, that wilt not let me go"; but he was blind, and the woman he had loved had jilted him because of it. The Love he's addressing now is not what we talk about so readily at the drop of a hat. It seeks you through pain, and it has to do with laying in dust life's glory dead. It's bound fast in the mystery of God's purpose. It's not a light that banishes the darkness: it's the Light that shines out of it! The "offense" of the gospel does not lie in its wonder-stories, which many would dismiss out of hand as quite incredible; its offense lies in its persistent upsetting of even our religious apple-carts! It's not with what we like, it's with what we don't like that we have to come to grips!

"The preacher's task," said Raymond Stamm last October in an article he wrote for *Interpretation*, "is not so much to show man a way out of his predicament. It is rather to confront him with the radical nature of his predicament." Man tends to appraise his problems in terms of maladjust-

ment to life, or in terms of "health or personality difficulties," or "economic needs." "He is seeking peace, plenty, . . . happiness, and if he cannot find these elsewhere, he may turn to God as their source. The gospel confronts him with a God who is not the source of rest, but the cause of unrest; not the simple purveyor" of life's goods, "but the one who often invades our lives by smashing all these; not the kindly Father of our dreams who gently caresses our hands, but the God and Father of our Lord Jesus Christ whose only Son had to learn obedience by the things which he suffered, and who often leads us on the same path toward sonship."

Sermons that aim at the solution of our difficulties and the easing of all our burdens are not likely to be of deep and lasting significance. Understand that Jesus didn't locate the crisis of our human existence in any of the circumstances of life. When we get all stirred up about things in general, and the going gets rough, we suppose we'd better pack our bags for a return to religion: which is what we seem to be doing at the moment! Though nobody is quite clear as to what religion it is we're returning to! God hates a good deal that goes by the name of religion! The Old Testament says so, from cover to cover; and so does the New! He may be a very present help in time of trouble, but he's no escape from it. Jesus was almost intolerably cavalier about the difficulties that overtake us. Not that he was lacking in compassion. He was crucified for having too much! But because it was getting through that mattered to him, not getting out! It isn't just trouble that we are up against, and he knew it. In fact, he is far more concerned about us when the days and the weeks and the months are all ironed flat and going as we like them to go. None of the bad men in his parables goes bankrupt, or loses his wife, or forfeits the respect of the community. You are in fine fettle when you brush by the beggar at the door without even seeing him. You get away with your plan to win friends and influence people by cheating the company. The unjust steward did! Your barns are *filled* with wheat when one night God suddenly whispers, "You fool!"

Beneath all this surface the people we address are up against life itself, with a "No Exit" sign over everything

they thought was a door! And nobody likes to find that out—how utterly precarious all of it is! Kafka talks about the constant knocking on the castle-gate, like that knocking in Macbeth, as your very being in the world seems to close in on you: with something, maybe it's death, forever trying to get in, something you don't want to face! And your throat suddenly tightens and you catch your breath "at the unknown that has you surrounded." No use trying to give it a name; it will be there still when the name is worn off. No use calling it the dashing of some hope, or even the loss of someone you love. That's terrible enough, but it isn't the nameless dread that's underneath, forever pressing in: like the walls of the room in Edgar Allen Poe's story, that keep crowding you toward the abyss at the center, no matter which way you turn. It's what Tennessee Williams means by his *Cat On A Hot Tin Roof*: you'd jump off, but where? "Tomorrow and tomorrow and tomorrow"—morning and afternoon narrow to a bottle-neck, and you are forced on into the evening, toward the twilight of all the gods you trusted, and the flood which they had conquered for a while sweeps on you again! Novelists, dramatists, poets—they all write of it; and the New Testament says there's nothing between that and this self of mine but the coming of a child in a manger, and the death of a man on a hill! Who wants to face that, and look it squarely between the eyes?

This is the ultimate bewilderment, the ultimate alienation, the ultimate anxiety which the gospel addresses: and the gospel addresses it by increasing it! Will Herberg has struck off that dilemma as well as anyone I know. He tells of how Dr. Jules Masserman, "the distinguished teacher and writer of psychoanalysis," has suggested that what Freud calls with such distaste "irrational delusion," meaning by that many of our so-called religious convictions, ought to be re-assessed as the kind of categorical belief which is utterly necessary to man's existence; listing by way of example the sense of invulnerability and immortality, the assumption of an omnipotent ally, and the feeling of oneness with mankind. But, says Will Herberg, observe that each of these is categorically rejected by the Bible. (*Theology Today*, January 1955) Man is "of all creatures the most . . . vulnerable. Whatever 'eternal life' he may

look forward to, or hope for, comes not as a consequence of his nature . . . , but as the promise of a grace of God." The notion of an omnipotent ally is utterly abhorrent to the Bible. For man to think of God as at his command is "a blasphemous abomination." And to top it all off, the Bible warns us over and over again never to place any "final reliance on men's good will," besides presenting us "with the spectacle of Jesus, the very pattern of sacrificial love, brought to the cross with every man's hand against him, abandoned by all, even by his own disciples." Biblical faith "is out to shatter . . . the very security religion is designed to bring. . . . It is . . . a faith whose very purpose is to 'end' all religion and bring man directly under the command, judgment, and redeeming grace of God." "Incredible as it may seem, Freud, with his rejection of religion, was closer to, or at least less distant from, the biblical position than Dr. Masserman with his vindication of it."

When we really discover who it is that's going to be there at every turn of the road, whatever happens, does it seem like coming home to some dear shelter? Or does it seem like setting foot on the shores of an undiscovered land, perilous and untamed? And let's try to be careful with our answer; because way down in our hearts *we are all set to run from the God we have to the god we want!* That's what *sin* is. If there is to be any radical dealing with that, it's going to be the kind of dealing that will hurt. We make a business in church of confessing those things that we ought not to have done, tying them all together like a bundle of sticks. After that, for complete coverage, we add those things we have left undone that we ought to have done. That we say, should be all, and we brush our hands. How much of what we can pile up in such a fashion do you suppose it would take to make Bethlehem worthwhile, and the Calvary which is always by the side of it in the heart of God? Surely there is more than this? Listen to the psalmist scrabbling off up hill and down dale as fast as ever his legs can carry him: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" You think he wasn't trying to get away? "If I ascend up into heaven, thou art there; if I make my bed in hell, lo thou art there." In the darkness as in the light, on the wings of the morning,

in the uttermost parts of the sea! Wrenching at the hand that was on his shoulder, because he didn't want to be beset like that, behind and before! And Job, who shook his fist at the heavens, crying out "Thou watcher of men! Leave me alone till I can swallow my spittle!" Luther heard that blasphemy in his own soul. And Nietzsche, tearing at this knowledge which hardly ever seems to dawn on *us*, that every man with his idol is bent only on getting rid of the God who knows too much, and so must die! That might call for a price tag with nothing less than Bethlehem on it! The cost of that might well be a crucifixion! And God stands there! What's so very "lovely" and "congenial" about Him? What's so warm like a rose, with "all the colors of the sunset in it"? How about the day when he left Jesus on the cross, and Stephen among the stones? What's so tender about him that he could look on while men and women and children huddled together in the arena with leopards leaping at them? The God of the Bible is naked God! You can't prove that we love him by the tricks we play to be quit of him! Waiting there at the end of the world, in the hour of death; waiting here now, not so simply, as we try to believe, with "comfort and kindness," but also "with holiness and judgment."

If that indeed is the human situation, and in one way or another we have to speak to it, then let me simply say, with such emphasis as I can muster, that the resolution of it has to involve somewhat more than a simple pronouncement of pardon and peace. You'll never get the measure of the Christian gospel until you come to grips with that uncalculating goodness of God that disturbs our security, the grace that turns and twists its way into the world more ingeniously than the snake did in Eden, coming from the right, or "if not from the right, then from the left, if not from above from below, if not straight bent, if not bent broken"—upsetting the accounts, spilling the ink, throwing all the ledgers out of the window! You can't talk too confidently of pardon with a God like that, as if it wouldn't hurt; or of peace as if it had to do somehow with quiet landscapes all over buttercups and daisies!

I read a parable the other day which was supposed to picture it. A little lad was walking through a dark forest

holding the hand of his father. It was a charming scene. The moonlight filtered weirdly through the trees. Among the shadows every bush took on some bizarre and ghostly shape, creeping up stealthily, terrifyingly, its arms outstretched, groping with its crooked fingers. There were roots and holes, and the lad would stumble. There were unearthly noises. Branches crackled, night birds called and flapped their wings overhead. But he held fast to the "strong and knowing hand of his father," and marched bravely on! There is something of the gospel in that, which is God's great "Nevertheless"; but the price tag hardly reads Bethlehem any longer! There's nothing about it of that dark dominion in the human soul which cost Calvary. The shaking of the foundations at Easter has been reduced to the rocking of a cradle, its blinding light to pastel shades!

You should read sometime of how Peter came through. It began up there by the lake when he fell on his knees at the feet of Jesus and cried, "Depart from me, for I am a sinful man." That would have cleared the skies, after a fashion! But he was to keep his face to the storm: "Follow me." After that the blundering at Caesarea Philippi, as the clouds began to gather and the darkness began to fall and death began to threaten: "Be it far from thee, Lord!" And Jesus, who had just blessed him, turned on him like a flash and called him Satan: he had changed places with that evil presence in the wilderness! And on the last night of their life together: "Lord, thou shalt never wash my feet." "If I wash thee not, thou hast no part with me." "Not my feet only, but also my hands and my head." Then scarcely an hour later, "Although all be offended, yet will not I." And the quiet voice of Jesus, "This night before the cock crow twice, thou shalt deny me thrice." And in the court of the high-priest's palace he turned and looked on Peter; and Peter ran stumbling out into the dark, weeping as if his heart would break. Is there nothing more in this than a child's hand in his father's, swinging away through the forest?

And it wasn't over yet! Up by the lake again, Jesus kept asking him after the resurrection, "Lovest thou me?" Once for every denial. Would you know what to do to keep your life from seeming a paltry, indecent thing? You would turn

your face away, as he wanted to do, get off somewhere into a corner to be alone with the little you have left for him, and beg God, with all he has left for you, to turn his face away from every day you have lived! But you will never be done with him! He will take good care, says Kierkegaard, to be heard when all about you is still, when the stillness makes you lonely. If you ask him, "Do I then love thee, Lord?" he will answer as if to disclaim all knowledge, telling you only of how the case stands: "Lovest thou me?" "He adds not one syllable more, he takes not one syllable away, he alters not his voice . . . Unchangeable as a dead man, calm as eternity, he repeats it: "Lovest thou me?" (*Christian Discourses*, 201ff.). Peter could scarcely bear it, as who can, and kept blurting out, "Lord, thou knowest that I love thee." I wish I could say now that nothing mattered to him any more; but I can't. At the first hint that the future wasn't going to be a bed of roses for him, he wanted to know how *John* was going to fare. Jesus loved John! How would John do? And Jesus said the only thing that this God of the broken heart can say, the only thing left for him to say,—that he would take Peter even on those terms! "What is that to thee? Follow thou me." Legend has it that at last the old fisherman was fleeing from Rome during one of the persecutions, only to be met by this same white-clad figure. "*Domine*," he stammered, "*quo vadis*?" And Jesus answered, "To Rome, to be crucified in your place!" Peter, man, you'll not be rid of him! Back to the city! And when they crucified him, he asked them to plant his cross head downwards in the earth, because he wasn't worthy to die as his Lord had died!

Is it that we make the gospel seem irrelevant when we allow the offense of the gospel to disappear in the effort to preach something that will be helpful, and so spend our time announcing too confidently what is itself too confident to be true? You can't be helpful without disturbing anybody. You can't do people good without stirring them out of their complacency. They have never heard the gospel until they have been made uneasy by it: until they have ferreted out, in every case, not so much what it is that *pleases* them as what it is that *offends* them. This, mind you, has nothing to do with being offensive. It has all to do

with coming up before God, that finite self of yours said William Temple, face to face with the Infinite, the pollution of your life before the Holy, you the creature in all your utter dependence, before the Creator! Winston Churchill once said, speaking of all our hysterical international panics, "A tiny mouse enters the room, and the mighty potentates tremble. Shall God Almighty enter the room, and nobody turn a hair?"

I read of a wounded soldier, and a woman who visited him. As she looked down on him, lying there in his cot, she said, "I'm sorry you lost your leg." With a smile he answered, "I didn't lose it, ma'am; I turned it in for an easy conscience." But an easy conscience is *the one thing we can't have*, with God around! Through all the gospel runs a deep undertone. You remember that fateful sentence in the parable of the wedding feast: "The king came in to see the guests." It's like the roar of breakers dashing against the coast of Maine, or the roll of distant thunder. Only after we've heard it do we begin to catch the sound of the music that's always there. Our most Christian authors and playwrights never seem to get that far. They only want to persuade us of our peril, writes G. K. Chesterton.

I tell you naught for your comfort,
Yet, naught for your desire,
Save that the sky grows darker yet
And the sea rises higher.

But the music is there.

Thomas Hardy heard nothing but what sounded to him like the mouthing of an idiot, who had gone off and left his creation. Francis Thompson, who lived at the same time, and was much worse off, heard the deliberate speed, the majestic instancy, of those strong feet that followed, followed after. It was the invitation that still stood, even when it was turned down. It's the music of a summons that keeps repeating itself; "all things are now ready. Come to the feast." A summons that veers away at last, only because there is nothing else to do, from the people who won't come, to the city's poor, on the street corners, in the parks, down the dark alleys; out by the hedgerows in the open country, for the tramps, and along the highways. It's a music that when you try to soften it gets louder and louder.

It's the sound of the trumpets in the morning, which Satan said was the one thing in heaven he missed, soaring over the noise of our refusals, trying to cover it up, and the threat which in the gospel keeps running at their heels. Until the peace of God's own dangerous self, the no-peace where Christ is, enters in to ravage that inmost citadel of yours, lest living without his love be a chattering emptiness, and dying without it a "cold horror."

Travelling the Christian Way— The Beatitudes

BY JOHN WICK BOWMAN

I. Portrait of a Christian—On the Way

God's Gift to you who know your spiritual poverty—
the Kingdom of God for you!

God's Grace for you penitent—
you shall find forgiveness!

God's Blessing on you serene—
you shall possess the land!

God's Boon to you hungry and thirsty for Righteousness—
you shall find satisfaction!

(Matthew 5:3-6)

The Beatitudes which open the Sermon on the Mount, in the form presented to us in "Matthew's" Gospel at any rate, appear to represent an original Aramaic poem in two stanzas of four verses each. Stanza one of this poem—the four verses immediately before us—has as its theme "The Upward Way of Christian Experience." The intimate second person—as the stanza appears at Luke 6:20-23—accords well with the fact that in both the Matthean and Lukan forms its aim appears to be to portray the spiritual progress of a "son of the Kingdom" along lines laid down in the prophetic writings of the Old Testament Scriptures.

The various elements of this stanza represent a collection of scattered references from the Psalms and from Deutero-Isaiah, but as here arranged these manifest a genuine progress in the development of a type of personality. This development we are given to understand is a mobile portrait of the true follower of Jesus Christ. We are not to suppose, therefore, that the Beatitudes speak of separate types of persons, as though the "spiritually poor," the "penitent," the "serene," and the rest represent distinct individuals. Rather, as we shall see, the stanza is intended to portray the development of a single type of personality or character, whose salvation depends upon his successively enjoying the experiences to which each of the Beatitudes in turn witnesses.

The theme of this sermon is Grace or Gospel, and not Law. This begins to appear from the first word onward. The word "blessed" opening each of the Beatitudes (in the Greek *makarios*) is clearly intended to constitute the Beatitude a benediction whereby the blessing it contains is conferred by God upon the type of character it portrays, even as the corresponding "woe" in Luke 6:24-26 is intended as God's judgment of doom upon the opposite type. This thought is in accord with the teaching of Scripture as a whole, to the effect that ultimately blessing is conferred by God alone upon man. In some languages this fact is made graphic by reason of the adjective "blessed" having to be rendered as a passive participle—that is, as *having been blessed*. The Arabic is of this character, where the word "blessed" is rendered by *mubarrak*, a passive participle meaning literally "having been blessed." In the Greek also the adjective *makarios* is a predicate one and it would be quite legitimate to translate each Beatitude after the fashion—"the poor in spirit are blessed because . . ."¹

With a view to indicating the above facts graphically, we have paraphrased the adjective *makarios* in each case by a different noun and prefixed the word "God's" to show the source of the blessing in each case. All this is to say that the Beatitudes severally announce God's blessing upon certain stages attained in the development of the personality of the Christian pilgrim on the upward way.

It should be noted, too, that the nature of the blessing is defined in the second member of the Beatitude in each case. Needless to say, the blessings contemplated in the Beatitudes can by no means be expressed in English by the word or concept "happiness." Proceeding as they do from God, they partake of His character and are on a high moral and spiritual level, as we shall immediately

1. Thus, Hauck writes in Kittel's *Theologisches Worterbuch zum Neuen Testament* (1942), vol. iv, p. 370—"The New Testament favors—as often similarly the LXX—a predicative *makarios* placed at the beginning of the sentence, following which comes the article with the name of the person to be praised, (Cf. Mt. 5:3ff; Apoc. 1:3; 14:13, etc.) and at times in a subordinate clause the reason for or description of the nature of the salvation to be achieved (hoti—Mt. 5:3ff; Lk. 1:45, etc.)."

note.² In the meantime, it should be noted that all of the eight Beatitudes in this (originally Aramaic) poem conform to the pattern of what is called "synthetic" parallelism. That is to say, the second line of each Beatitude contains mention of a blessing which completes the promise or pronouncement made in the first line.

Let us look now at each Beatitude in this first stanza of the poem in turn.

Beatitude One. Realization.

God's Gift to you who know your spiritual poverty—
the Kingdom of God is for you! (5:3)

Modern interpreters have long recognized the fact that the keynote of this first Beatitude is "realization." Moffatt, for example, translates—"Blessed are those who feel poor in spirit!" Goodspeed has—"Blessed are those who feel their spiritual need," and Canon Wade—"Happy are those who are feeling spiritual need." The reason for this unanimity is "Matthew's" stress upon poverty "in spirit." "Matthew's" thought here requires to be explained; for Luke in the same passage does not contain the phrase in question (6:20). The conception has a long history behind it.

The "poor" man (*'ani*) in Israel had from time immemorial been represented in the Law and the prophetic writings as an object of God's special care, and therefore was to be granted peculiar consideration by his more fortunate brethren, to be allowed the privilege of gleaning in the fields, to be given alms, and to be cared for in other ways implicit in the term "brotherhood." A verse like Prov. 19:17 is suggestive of the Lord's care for these unfortunates:

"He that hath pity upon the poor lendeth unto
Yahweh, and his good deed will he pay him again."

The original motivation of this attitude was the desire to implement the Biblical category of "community" under the terms of the Covenant. The "poor" shared the privilege which the Covenant involved and special provision must

2. This point is made by Hauck in the above-mentioned article, when he remarks that the Greek words from the stem—*makar*—find their peculiar significance in the New Testament in this that "in the majority of cases they allude to the peculiarly religious joy which accrues to a man through his partaking in the salvation offered by the Kingdom of God." pp. 369 f.

be made to enable them to sense this fact. In this circumstance, as Rabbi Kohler has observed, "Charity is not a gift of condescending love, but a duty,"³ and the *Mishnaic* saying becomes intelligible, "If a man will not suffer the poor to glean or suffers one and not another, or aids one of them, he is a robber of the poor" (M. Peah 5:6). There must be no favoritism, for God plays no favorites and in the eyes of the Almighty the poor are all alike, for all are alike needy.

But with the increase of wealth in Israel and its attendant profligacy, the term "poor" took on a new and deeper meaning. This development began long before the exile, but its final issue became apparent only in the post-exilic Psalms (e.g. 34:6), in Deutero-Isaiah, and in Jeremiah, where the word is the practical synonym of "holy" (*qadosh*), "pious" (*hasid*), and "godly" (*sadiq*), and equivalent to the 'I' of the Psalter, the typical devout Israelite.

The change in the connotation of the word forms a sad commentary on the degeneracy of the times: the old socio-national basis of the Covenant relation in Israel had broken down. Still there was also advance here, for religious experience now took on a hitherto-unknown individualization (cf. Ezek. 18:2) and in the new situation the "poor man" attained a new and more truly *religious* status. He became known as one who sensed, on the one hand, his dire need, and on the other, the fact that this need could be met only on the spiritual plane and through the attainment of a right relation with God. That is to say, in the emergency which faced the "poor man" in the breakdown of the Covenant community with its attendant privileges under the Law, a sense of spiritual poverty came to match that of physical or material want which had always been his lot.

Such was the character, then, of the *poor man* in the thinking of those addressed by our Lord. His consciousness of "spiritual poverty" constituted his claim to the blessings promised in the next clause.⁴ What these are, it is difficult to define. They are summarized in the phrase "Kingdom of Heaven" (*Matthew*; "Kingdom of God" in *Mark* and *Luke*) which must find its final definition from a painstaking analysis of every passage in the Gospels in which

3. Cf. his *Jewish Theology* (1918), p. 487.

4. W. C. Allen, "A Critical and Exegetical Commentary on the Gospel According to St. Matthew" (3rd edition, 1912)—*in loco*.

it is used. However, here it must stand for some sort of present reality for the "poor man"; otherwise it would fail to contribute to his desired spiritual growth.

At first the 'kingdom' may mean for him no more than the vision of a *somewhat* that promises to fill up the aching void of his spiritual emptiness. But it must mean *at least* that to him *in actual, present experience*, or else God's Boon will prove at its very first stage a hollow mockery. And it seems certain in any case that moral or spiritual poverty can only be sensed in contrast to some perception, however inadequate, of its opposite.

In this embryonic sense, therefore, our Lord no doubt thought of the Kingdom of God as a present reality available for every man who sensed his inadequacy and spiritual immaturity. This two-fold *realization* of one's emptiness, on the one hand, and of the Kingdom's fullness, on the other, is the point in the *Parable of the Prodigal Son*, when of the Prodigal's first step in the direction of moral regeneration it is said, "But *when he came to himself* he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger" (Lk. 15:17—"L")! The "publican" in the Parable of the Pharisee and the Publican furnishes us with a like illustration of a spirit aware of its deep unworthiness (Lk. 18:14).

Beatitude Two. Repentance.

God's Grace for you penitent— you shall find forgiveness! (5:4)

The keynote of the second Beatitude is "repentance." The "mourners" here are the repentant in the Hebrew prophet's terminology, those who are troubled at the sinful state of the Covenant people. They see clearly that it is Sin "which checks and thwarts God's purposes for His people, and delays the coming of the kingdom"⁵

This becomes clear from a comparison of this Beatitude with such passages as Isaiah 57:18; 61:1ff, etc. Here with the coming salvation in view which the Lord holds out for his repentant people, he says—

"I have seen his ways, but I will heal him; I will lead him and requite him with *comfort*, creating for his *mourners* the fruit of the lips" (Isaiah 57:18—*italics mine*).

5. *Ibid.*

Mourning with fasting constituted in Israel the sign of true *repentance* or turning (*shubh*) to God. It was not, it is true, to be taken as a substitute for repentance and so could not be equated with the latter in an absolute sense, but the association of the two ideas was such that the one could be taken as the symbol of the other. Similarly, the "comfort" acquired through God's saving purpose as elaborated by the Second Isaiah would be the assurance of forgiveness granted by God to a sinful people.

The meaning of the second Beatitude, then, is that *repentance* on man's part will result in forgiveness on God's. Such has been the teaching of Judaism throughout its history, as may be seen in such a passage as Joel 2:12ff—"Yet even now," says the Lord, "return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil." The same thought is implicit in the famous saying from *M. Yoma* 8:8, "Repentance effects atonement for lesser transgressions against both positive and negative commands in the Law; while for graver transgressions it suspends punishment until the Day of Atonement comes and effects atonement."

Beatitude Three. Trust.

God's Blessing on you serene—you shall possess the land! (5:5)

The keynote of the third Beatitude is "trust." Here the Greek (*praeis*) is variously rendered 'meek,' 'humble-minded,' and the like by the translators. But Psalm 37 as a whole, from whose 11th verse the Beatitude is derived, serves to define the character in question. He is the man who in spite of adversity clings to his faith in the goodness and care of God for the righteousness. Through thick and thin his trust is in Yahweh and thus he attains to the settled character of spiritual poise or serenity. The psalmist appears to transfer to such a one his own "unshakeable *trust* in divine providence" and his belief that "they who trust in Yahweh will enjoy permanent peace and quietude."⁶ The type of

6. W.O.E. Oesterley, *The Psalms*, vol. 1, pp. 222, 225.

character which is here in question is that which we usually designate as "serenity." Hence the paraphrase, "God's blessing on you serene."

It seems obvious that in the Beatitude the "land" of the psalm is to be understood in a metaphorical sense. There we read at verse 3—"Trust in the Lord, and do good; so you will dwell in the land, and enjoy security." Similarly, in verse 11 the psalmist chants—"But the meek shall possess the land, and delight themselves in abundant prosperity." The psalmist intended no doubt that those who in adversity trusted in God would find that eventually the land of their forefathers would be restored to them. But in the Beatitude 'land' will be the equivalent of the "Kingdom of God," and the promise will be essentially the same as that found in the first Beatitude. It has often been remarked, moreover, that both in form and in eventual meaning (in the Hebrew), the "poor" man (*'ani*) of the first Beatitude and the "meek" man (*'anaw*) of the third approximate each other. Indeed in the Hebrew the difference between the final letters *yodh* and *waw* in the two words involved amounts about to a fly speck or the slight turn of the pen! It is scarcely surprising, therefore, that in Hebrew manuscripts wherever the word *'ani* appears, some manuscript will have *'anaw* and vice versa.⁷

In the mind of the evangelist, however, there was no doubt real progress of thought from the first Beatitude to the third. This progress is a sort of spiritual necessity which moves from an initial awareness of one's need to the settled attitude of *trust* in God alone. The meaning of the third Beatitude, then, will be that the kingdom is acquired or arrived at in the end and in its richness and fullness only by those who exercise the trust in God needed to receive it. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Mk. 10:15)—such is the essence of its teaching.

7. In keeping with what is said at this point in the text, it is instructive to note that E. L. Sukenik in the volume entitled "*The Dead Sea Scrolls of the Hebrew University*" (1955), remarks—"He (the scribe of the 'War of the Sons of Light with the Sons of Darkness') distinguished clearly between every letter of the alphabet, except *yodh* and *waw*, which are throughout interchangeable." (p. 35)

Beatitude Four. Salvation.

God's Boon to you hungry and thirsty for Righteousness—you shall find satisfaction! (5:6)

The keynote of the fourth Beatitude is "righteousness" or "salvation." Craving for spiritual satisfaction was often expressed in the O. T. under the imagery of "hunger" and "thirst."

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (Isaiah 55:1)

My soul thirsteth for God, for the living God. (Psalms 42:2)

My soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is. (Psalms 63:1)

It is significant that the satisfaction craved is here expressed in terms of "righteousness," as this fact enables us to locate with a considerable degree of certainty the source material which forms the background of this Beatitude. This is to be found in a series of passages of the Deutero-Isaiah, wherein the imagery is expressive of the salvation God is about to afford his people. The word used by the prophet to define such "salvation" is "righteousness," a term difficult of exact definition and one whose meaning changes with the writer's moods and the particular aspect of salvation which he has in mind at the moment, but expressive certainly both of the character of Yahweh and of that which Israel is to receive from Him as a gift of His grace. In the latter sense "righteousness" includes at any rate, as Skinner observes, "the blessings conferred on Israel in token that its right is acknowledged and declared by God."⁸

The equation of the terms is brought out in a number of passages by means of the Hebrew method of synonymous parallelism, thus

but my salvation shall be for ever, and my righteousness shall not be abolished

(Isaiah 51:6, see also vss. 5 and 8).

Salvation, then, in terms of a "righteousness" in the sight

8. Cf. his *Commentary on Isaiah* (Cambridge Bible), vol. ii, pp. 240, 242.

of God which confers certain spiritual blessings as well as temporal or material ones upon the people of God, is the final boon afforded in the "Q" series of Beatitudes as adopted and arranged by "Matthew."

From the above study it appears that in Stanza One of the Beatitudes we are intended to observe the moral or spiritual progress of a single individual adjudged as representative of the "sons of the kingdom." The stages of that progress are successively—*first*, an awakening to one's state of inadequacy and moral poverty in the light of the Gospel of the Kingdom (Matt. 4:23), however imperfectly this Gospel be understood at first; *secondly*, the determination to "turn" to God in repentance, accompanied by the assurance of the divine forgiveness; *thirdly*, the adoption of a constant attitude of trust in God alone, together with a sense of progressive achievement in the acquisition of the "land" (Kingdom); and *finally*, the earnest longing to acquire the total "righteousness" which constitutes "salvation" for man.

This moral progress is implicit in the Beatitudes themselves as arranged by "Matthew." The only question that remains is whether there is elsewhere in Jesus' teaching any evidence to support the view that he taught after this fashion. The nearest parallel, point for point, is perhaps to be found in the *Parable of the Prodigal Son*, wherein the boy's moral development is portrayed from "realization" of his state ("he came to himself"), to "repentance" ("I will arise and go to my father"), thence to "trust" ("I am no longer worthy to be called your son; treat me as one of your hired servants"), and finally to "vindication," or "justification," i.e., "righteousness" in one of its Isaianic aspects ("But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him.") (Lk. 15:17-24). That Jesus taught the various elements of this progression in one form and another is too well known and authenticated to require further demonstration. He took the entire series of ideas, of course, from the prophetic writings of the O. T. where they abound in profusion.

Further, that the successive experiences referred to in this first Stanza have significance only if they are carried through to fruition on the historical plane is from the stand-

point of both psychology and Biblical doctrine generally so clearly patent as to require no proof. One does not hunger for God's "righteousness" until one has learned to put one's faith in His essential goodness, nor manifest such trust in Him before one has "turned" toward God in "repentance," nor turn toward Him unless one has realized one's own unworthiness. Moreover, it seems equally clear that here is no "*interims Ethik*" applicable to a limited period under ideal conditions, but rather a normal series of reactions on the part of men to situations arising in a very imperfect world and likely to prove normative for such situations as long as time lasts.⁹

II. Portrait of a Christian—The Image of God

Blessing for those who show Mercy—

they shall receive Mercy!

Privilege of those who are Sincere at heart—

they shall be ushered into God's Presence!

Honor to those who bring Peace—

they shall be named 'God's Sons'!

God's Boon to those who are persecuted for their Righteousness—the Kingdom of God is for them!

(Matthew 5:7-10)

When we turn to the second stanza of the Beatitudes we find ourselves in an entirely different atmosphere. The positive note displaces the negative one and where before there had been apparent a feeling of emptiness, of an aching void seeking to be filled, there is here portrayed the richness of a personality capable of making a vital contribution to the life and uplift of mankind. This second ("M") series of Beatitudes is the exposition of the "righteousness" or "salvation" mentioned in the last of the other ("Q") series.

An observation which greatly helps forward both the interpretation of the second stanza and the solution of the literary problems which it presents is the simple one—overlooked by all the commentators apparently—that its structure and content are derived *in toto* from Psalm 85:10:

9. I am rejecting at this point, of course, the well-known theory of the school of "consistent eschatology" to the effect that the Sermon on the Mount as a whole was intended for a short period during which Jesus' immediate disciples should await the coming of the Kingdom of God in the final meaning of the term at the end of the age.

Mercy and Truth are met together;
 Righteousness and Peace have kissed each other.

(A. S. V.)

This contention is proved by the undoubted identity of three of the items chosen for discussion in the two passages of Psalms and Beatitudes—viz., Mercy, Peace and Righteousness. True, the Beatitude substitutes “cleansed at heart,” (*katharoi te kardia*) for “truth” of the Psalm (in the Hebr. *'emeth*). This, however, is strictly in line with what one might expect from the Hebraic coloring of the stanza.

In the Hebrew tradition “truth” was of the essence of God’s person and could be predicated of man only in a secondary or derived sense. Thus, Sir Edwyn Hoskyns remarks, “The Hebrew mind, in its certainty of a transcendent God, fixed upon Him as the standard of Truth . . . the Truth of Jehovah was regarded as an integral part of His character.”¹⁰ G. F. Moore observes further that for Judaism “Truth (*'emeth*) is the seal of God,”¹¹ an idea derived from the wording of Dan. 10:21 and elaborated in the Talmud. The quotation from Daniel reads—“But I will tell you what is inscribed in the book of truth. . . .” Moore continues, “Since a seal usually bore the name of its owner, invention was exercised to find a name of God in this inscription. One took the letters as ‘shorthand,’ the initials of three words, *Elohim Melek Tamid*, and interpreted, ‘Living God and Eternal king’” (so Jer. 10:10). Professor Moore’s meaning will be immediately clear if it is recalled that in Hebrew it is the consonants which represent the principal element in the writing. Accordingly, the word *'emeth* in Hebrew is written with the consonant *aleph* which with its vowel will be indicated in English as “*E*,” *mim* “*M*,” and *tau* “*T*.” These then successively stand as Professor Moore has indicated for the initials in Hebrew of the three words *Elohim*, *Melek*, and *Tamid*, which may be interpreted as he has indicated.

Accordingly, it should not strike us as strange that in the O. T. in no single instance is “*emeth*” (“truth,” either

10. Edwyn Hoskyns and Noel Davey, *The Riddle of the New Testament* (1931), p. 38.

11. G. F. Moore, *Judaism* (1927), vol. ii, pp. 194f.

noun or adjective) ever predicated of man.¹² The same is true for the New Testament, a fact which serves to illuminate the stress on Truth as found in Jesus which is made in the Johannine Literature. Paul's rejoinder to his Jewish critics in Romans 3:4, "God forbid: yea, let God be found true, but every man a liar," is an *argumentum ad hominem*, directed to those of his readers who were acquainted with this Hebrew-Jewish background, which would certainly have silenced his opponents at this point and may be taken adequately to represent the views of both testaments.

Because of these facts it became necessary to adopt some other term for "true," and "truth" so far as these concerned man, *one which would suggest a derived character*. This was done in the Old Testament in several ways: (a) by substituting another word for 'emeth as employed for God when it was man's truth that was under consideration, both stems meaning, it is true, practically the same thing, but distinguished in this usage (Genesis 42:11, 19, 31, 33f); or (b) by the adoption of some word or phrase which would supply somewhat the same sense of derived "truth" or "sincerity"¹³ (Psalm 24:4; 73:1; Proverbs 20:9).

In the present passage, therefore, one or other of these methods undoubtedly lies behind the Greek (*kathoroi te kardia*), most likely *bar lebab* in the Hebrew, which may be rendered in the English "a pure heart," the phrase which actually occurs for example at Psalm 24:4. And the suggestion that Psalm 85:10 is the source of the "M" stanza of the Beatitudes appears to be as nearly demonstrated as the nature of the case will allow. Bearing this explanation of the Jewish attitude toward the problem of "truth" in mind, therefore, it should be clear that both in our Lord's Beatitudes and in Psalm 85:10 we are dealing with the four attributes of "mercy," "truth," "peace," and "righteousness," or as the R. S. V. at Psalm 85:10 rewords the series for us—

12. There appears to be one exception to this at Neh. 7:2, where, however, the context makes it clear that the meaning of the term is 'faithful' or perhaps better 'man of truth' (cf. men of truth' at Exod. 18:21). Prov. 14:25 also uses the term as an adjective modifying "witness"—an ideal abstraction.

13. The word substituted for *emeth* is *ken*; while some of the substituted words or phrases are *bar lebab* (pure at heart), *tahor* or *taher* (pure, clean), *zak* (pure, clean), *yashar* (straight, even), *emun* (faithful).

"steadfast love," "faithfulness," "peace," and "righteousness." It is perhaps unfortunate that the Old and New Testament translators of the R. S. V. did not get together better than they have done at parallel passages such as the two which are now before us. However, as I have remarked above, the commentators have apparently failed to notice the connection between the two passages; so the revisers are hardly to blame!

It becomes relevant, then, to inquire of the teaching of Psalm 85 and particularly of its 10th verse.¹⁴ The psalm divides itself into two parts, of which the first (vs. 1-7) constitutes the psalmist's prayer for the "salvation" (*yesha'*) of his people. This prayer begins at the first verse—"Lord, thou wast favorable to thy land," and ends with the seventh verse—"Show us thy steadfast love, O Lord, and grant us thy salvation." The second part (vs. 8-14), then, is a prophetic oracle introduced by the words, "Let me hear what God the Lord will speak" (v. 8a). These words recall to us the fact that the function of the prophet in the first instance was to listen and hear what God had to say to man. It is evident, therefore, that uttering in his prayer the word "salvation," the psalmist turns prophet in order to hear what God's definition is of salvation. And the significant point for our purpose is that the definition of "salvation" which God is represented as giving is made up of the four terms of our Beatitudes.

Briggs makes the illuminating observation that, whereas "truth" and "mercy" were constantly united in the psalms (cf. 25:10; 40:11f; 57:4; 61:8; 115:1; 138:2), "peace" and "righteousness" were only so associated here in the O. T., as "justice" usually pairs off with "righteousness" there.¹⁵ *The repetition of this combination in the Beatitudes, therefore, is the more striking and suggests that we are on right*

14. Oesterley has made the interesting suggestion that "the restoration of Jacob" referred to in v. 1 (*sebuth ya 'aqob*) is the technical phrase used by the prophets generally for "the bringing back of the time of primeval happiness, the 'Golden Age,'" as this was "adopted by the prophets, who interpreted it as in reference to the 'Messianic Age'" (cf. Amos 9:14; Jer. 33:14-16). The psalm is thus an "eschatological psalm," as both Duhm and Battenweiser also agree. Cf. Oesterley, *The Psalms* (1937), vol. ii, pp. 382f; Duhm, *Psalmen* (1922), p. 217; Briggs, *The Psalms* (1906), p. 231.

15. Briggs, *ibid.*

lines in finding the prototype of our second stanza in the psalm before us.

The teaching of Psalm 85:10 against this background, then, is that in the coming or Messianic age the four personified attributes of Yahweh mentioned will meet together to make their several contributions to a restored and renovated earth. Each will afford what it has to give for the betterment or "salvation" of mankind. As all of the attributes belong to God or inhere in Him, it lies on the surface of such teaching that the "salvation" which they bring comes as a gift of His grace.

Turning back, now, to the Beatitudes in the light of this study of the psalm, we shall content ourselves with making several observations which appear to be relevant: *first*, it appears obvious now that the second stanza of the Beatitudes must be taken as a unit and either attributed to our Lord, or contrariwise to the evangelist, *in toto*! And there appears to be no good reason why Jesus may not have originated the four as they stand in the "M" tradition. It is true that the eighth (v. 10) at first blush appears to be a mere doublet of the ninth (vs. 11f from "Q"), but it is not impossible that Jesus uttered it both ways (in both "Q" and "M" forms). It is true, too, that outside of "M" and the single passage in Jn. 16:8-10, Jesus is not reported to have used the word "righteousness" in his teachings. This, however, is surely a mere incident of the tradition and without significance. Its occurrence in Ps. 85:10 would sufficiently account for his singular use of it here. Moreover, our Lord's use of the other attributes mentioned in the verse is too well authenticated to require demonstration.¹⁶

Second, it is most striking that attributes which in the psalm belong to God should here be transferred to man! This can only be accounted for on the assumption that the stanza was uttered in some such "salvation" context as that provided in stanza one. Man's goodness is always represented in Scripture as the mere reflection or image of God's. It is everywhere secondary and derived and the product of

16. The fact should not escape our observation that, if this conclusion is accepted, then the techniques of both literary and form criticism failed to solve this problem. It should be obvious, therefore, that however excellent they may be (and are, in my judgment), they need constantly to be checked with the equally adequate methods employed by the sciences of Linguistics and of Biblical Theology.

a "salvation" which is a gift of God's grace. The assumption underlying this stanza is, therefore, that the "salvation" provided by the Messianic Age or in the eschatological time as envisaged in the psalm, has arrived by the time that these Beatitudes find their fulfilment in man's experience. They are the attributes of men living in and partaking of the grace provided by God in that coming age.

But *third*, it seems equally obvious that they are attributes which are required in an imperfect world which itself knows nothing of the blessings of the Messianic "salvation." For where is "mercy" needed save in an age of ruthlessness? Where do men require to learn "sincerity" of motivation except where faithlessness is the rule of the day? Do men bring "peace" except in a world where there is no peace? And who is persecuted for his "righteousness" in a perfect world and under ideal conditions?

It seems, then, that our Lord is sketching a saved personality forced to live in an unsaved world, righteousness surrounded by vice, with the consequent tensions thus created. The Kingdom of God has come for those who are being saved, but for those who are not it is afar off! God's people are living the kingdom life in an imperfect world; they are, to use Karl Barth's expressive phrase, "*zwischen den Zeiten*" (between Time and Eternity, living an eternal life in the temporal scene).

Fourth, the eschatology conceived in this second stanza, as in the first, is prophetic rather than of an apocalyptic type. This had already been noted by commentators to be true of the psalm in question.¹⁷ Both psalmist and the author of the Beatitudes conceived of a renovated earth in which dwelleth righteousness, not of one removed and apart from our world.¹⁸

Finally, the elements of this prophetic eschatology, that is, of the kingdom in its temporal manifestation, — in the order of the second stanza's Beatitudes but stated in modern terminology — will be:

17. M. Battenweiser, *The Psalms* (1938), p. 273; W.O.E. Oesterley, *The Psalms* (1939), vol. II, p. 386.

18. This fact, be it noted, is another—and perhaps one should say, final—demonstration that the Beatitudes of the second stanza are from Jesus and not the creation of the Church, for there can be no doubt that the eschatology of the Church was of the apocalyptic type.

Beatitude One —

Blessing for those who show Mercy —

they shall receive Mercy! (v. 7)—*a social ethic* of which "mercy" like to God's is the ruling principle and without which men have no right to expect God's mercy to apply to them, a thought entirely in line with our Lord's teaching elsewhere (cf. Mk. 11:25);

Beatitude Two —

Privilege of those who are Sincere at heart —

they shall be ushered into God's Presence! (v. 8)—*true religion* on the part of a purified people who, like the "pure in heart" of Psalm 24:4 are worthy to enter into the Temple of God and to enjoy His fellowship;

Beatitude Three —

Honor to those who bring Peace —

they shall be named 'God's sons'! (v. 9)—*evangelism*, or the making of peace through the Gospel of peace between those afar off and those who are nigh and of both with God (Isaiah 52:7; 57:18-21; cf. Eph. 2:13ff);

Beatitude Four —

God's Boon to those who are persecuted for their Righteousness — the Kingdom of God is for them! (v. 10)—

the acquisition of that "righteousness" which is the true Image of God and which is at once *salvation* for man and his chief end. Here surely is a program which has relevance for our imperfect world and one which is calculated to challenge us to well-rounded Christian living on a very high plane.

A careful exposition of these four Beatitudes in the second stanza is not called for at this time as the remainder of the Sermon on the Mount in Matthew's version, at any rate, constitutes our Lord's own interpretation of each of the Beatitudes of this stanza in turn. Thus, Matthew 5: 21-48 is Jesus' exposition and interpretation of the Beatitude dealing with "social ethics". Similarly, the entire content of chapter six is taken up with his presentation of "true religion". And chapter seven deals with the acquisition of "righteousness" which constitutes salvation for man and is the proper theme of "evangelism".

Some Elements in Contemporary Realistic Christian Ethics

BY GEORGE McLEOD BRYAN

Radical movements of renewal and creativity have been taking place within the ethical thinking of the Christianity of this generation. The reveille was sounded by an obscure country parson in Europe in 1928, and twenty years later at the first Assembly of the World Council of Churches in Amsterdam in 1948 this man preached the opening sermon. Here is what Karl Barth said on that first occasion that caused such reverberations and attentiveness to what he subsequently said:

The era of the old ethics is gone forever. Whoever now desires certainty must first of all become uncertain. And whoever desires to speak must first of all be silent. For something has happened . . . For us the urgent ethical questions are reduced to one: how may we be impartial to the truth of the Creator? For us the field of human conduct has assumed the aspect of a modern battle-field; the whole no-man's-land in front of our lines of advance has become vacant and terrible.¹

In the process of this awakening the words of an earlier prophet of a hundred years before were discovered and they added prime impetus to the critical reevaluation of ethics. Soren Kierkegaard had hoped "for the appearance of strongly armed men who will win back the lost power and meaning of words, just as Luther won back the concept of faith for his age."²

It turned out that Kierkegaard himself, resurrected through his penetrating writings, was to serve in that role. The ominous signs of the decay of western civilization and its worldview based on the optimism of rationalistic humanism and its gospels called for a radical reexamination of the older ways of regarding ethics. The times demanded a better morality. Much of the resurgence of interest in and the

1. Karl Barth, *The Word of God and the Word of Man* (Grand Rapids: Zondervan Publishing House, 1935 edition), p. 149.

2. *The Journals of Soren Kierkegaard*, edited by A. Dru (London: Oxford University Press, 1938), I, a, 328.

renewed vitality of Christian ethics was due to its developing new insights from biblical and historical grounds apart from the standard methodology supplied by formal philosophy and the traditional moral theology.

These men caused us to change our perspectives in Christian ethics. In order to appreciate and comprehend these it is necessary that we examine some of the elements of their realistic ethics, noting these in relation to the older systems of ethics.

New Approaches and Categories

First, instead of revising traditional moral theology and building upon just any philosophical moral system that was thought to be palatable, the new ethics self-consciously experimented with its own approaches and categories. Christian ethics was no longer to be a postscript to a philosophical system or a revised edition of some moral philosophy. This attitude appeared just at the moment when moral philosophy, except for existentialism, had reached a stale-mate. The new departure in Christian ethics was partly due to its alert recognition of the stale-mate as well as of its own sterile union with various systems. Particularly questionable was the unstable alliance between Christian ethics and idealism, both philosophical and moral. The deathknell of Christianity as "an awkward republication of innate moral principles" or as "religion within the realm of reason alone" was sounded not only by Barth but more systematically by Emil Brunner,³ who referred to all that philosophical ethics had provided as "a heap of ruins." Such a radical rejection has been considerably modified by the more recent studies which have resulted from the original furor raised over that statement.⁴ Even Brunner betrays his own extreme indictment by subtly building upon the foundations of Kantian ethics. Nonetheless, the tendency of traditional Christian ethics had been to concentrate upon the good (teleology) and the obligation (deontology), rather than upon "the fitting"; on ends and duties rather than upon decision and response. In the new ethics such standard concepts as *Summum Bonum*, duty, institution, value, and virtue were suspect. So also

3. Emil Brunner, *The Divine Imperative* (Philadelphia: Westminster Press, 1947).

4. Cf., e.g., George Thomas, *Christian Ethics and Moral Philosophy* (New York: Charles Scribner's Sons, 1955).

was the old Aristotelian means-ends-motivation formula. That philosophical ethics was in danger of stagnating had been forecast by such widely divergent thinkers as Kierkegaard and Dewey who at least were common foes of the bifurcation of theory and practice. To meet this need a new language drawing upon the unique insights of the Christian revelation was in the making.

This is not to say that the new ethicists did not acknowledge their indebtedness to the critical tools of analysis developed by all schools. They were the most careful students even when they sharply disagreed. Perhaps there was more clarity where the differences and agreements were brought to light than there was beforehand in the obscurity of the easy-going borrowing.⁵

Union of Ethics with Biblical Theology

Second, the new ethics returned to theology, especially biblical, and had a renewed appreciation for its methods and dimensions and for the inseparability of ethics and religion. No longer was there talk of "the implications of the Gospel for ethics," or of "the simple moral teachings of Jesus" apart from the context of the biblical covenant-community. No longer talk of separating ethics from religion so that mankind might agree on the common denominator underlying the divergences of the world religions. Very little remained of the once popular Gandhi mood: "I can accept your Christ but not your Christianity." Very few like Thomas Jefferson who, after having culled from the Gospels with a pair of scissors all that conflicted with his rationalistic humanism, declared of what was left: "Here a system of morals is presented . . . which is the most perfect and sublime that has ever been taught by man."

5. A fascinating study in contrast between Christian ethics *beforehand* and *afterwards* may be had by comparing Donald Mackenzie's standard article in *The Encyclopedia of Religion and Ethics* (New York: Scribners, 1908-1927), Vol. V, p. 470f, with the essays dedicated to the American leader of realistic ethics, Reinhold Niebuhr, *Christian Faith and Social Action* (1953), John Hutchinson, Editor. For example, the article of 1908 affirmed: "Conscience through Christ discovered its own divinity, its range of sensibility was infinitely extended, its perplexity abolished, its aberrations condemned." No mention is made of the independence and reliability of conscience in the latter book, and according to the point of view there represented, none would accept either of the claims made for conscience in the earlier article.

Christian ethics was frankly admitted to be a theological ethics, what the textbooks call "an authoritative ethics." The new thinkers, however, were not intimidated by the slur in the modifier "authoritative"; they came back at their accusers by raising the fundamental question as to the "authority" (dogmatic source) of their accusers' presuppositions. Many agreed with Augustine, William of Occam, and William Paley that "right signifies consistency with the will of God," even while they may have quarreled with each man's additions to the premise. They quoted Paul to this effect: "Don't be vague but firmly grasp what you know to be the will of God . . . And 'fit in with' each other, just because you all recognize that God is the Supreme Power over all" (Eph. 5:17, 20). The abstractions and rationalizations of moral systems were thought inadequate for either the explanation or the creation of moral conduct.

Christian ethics was viewed primarily as response to God who relates Himself directly to men. In the religious situation and response the Christian assumes that not only is there a new environment for morality, the divine community ethos, but also a new being fashioned from within the individual. On this basis, the Christian ethic lays claim upon originality for possessing a dynamic where the re-made subject is provided with infused motivation and outside assistance. But even though they formulated a theonomous ethics, to use Paul Tillich's phrase, they made no patent system of it.

Reality of Evil

A third change was the stress upon the realistic interpretation of the moral struggle. In the past Christianity had been about equally divided between two varieties, first was that which seemed "to inhabit an ethereal region which is widely separated from the human conflicts by which the fate of men and nations is decided."⁶ Second was that variety which optimistically assumed that the Christian forces would have an easy victory over the eradicable evils in man and society. Christianizing the social order until the Kingdom of God should be built on earth was a surety to them. Washington Gladden had declared in 1893:

6. John MacMurray, *Creative Society* (New York: Association Press, 1936), p. 14.

Our laws are to be christianized; the time is coming when they will express the perfect justice and the perfect beneficence of the Christian law . . . the administration of justice is to be christianized. . . . Doubtless this millennial perfection of state is a great way off, but it is the goal toward which we are journeying. . . .⁷

One side of the older ethics, "the purely personal," had put its hope in the gentle traits of good character and had consequently opened itself to the charge of Nietzsche of being "a flabby morality for slaves and weaklings." It had praised, as did the Encyclopedia article earlier cited, "the gentle graces of character, regard for the needs of others, sympathy, suffering, respect for the lowly, an eye for the glory of the commonplace, compassion, tenderness, pity, gentleness, obedience, lack of ostentation, thankfulness, a forgiving spirit." What was thought needful was a shift to the manlier virtues such as courage, endurance under tension, a delicate balancing of rough justice and tough-mindedness. A Luther was needed in the place of a St. Francis. The Christian life was seen as a manly struggle, full of unresolved tensions, continuously renewed day by day. The mottoes were those of Paul, "Work out your own salvation with fear and trembling," and Kierkegaard, "Being a Christian is like treading water ten thousand leagues deep." Declared Nicolas Berdyaev, who was converted to realistic Christianity after an early career as a revolutionist in Czarist Russia, "Ethics must recognize to the full that human life is the arena of the tragic conflict between good and good, between conflicting goods and values."⁸

The other side of the older ethics, the Social Gospel, had glowingly worked for the establishment of the Kingdom of God on earth after the pattern of the wholesome family. Many honestly saw nothing short of a historical goal of a fully developed moral self and a perfect social order, with no conflict between either in the process. In fact, to refer to the Encyclopedia again, "A conflict cannot arise between the goals of the self and the service of others." To live as a Christian in this world is "to live with a sure hold of the

7. Washington Gladden, *Tools and The Man* (Boston: 1893), p. 17.

8. Nicholas Berdyaev, *The Destiny of Man* (London: Geoffrey Blis, 1948 edition), p. 158.

world of values which Christ revealed." As more and more Christian citizens live in such a way "contribution not acquisition, immolation in service not competition, should be the watchwords of all." The distinctive social virtues were of course brotherhood and service, pacifism and cooperation.⁹

But it soon became evident that to offer the simple familialistic pattern as a panacea to fit the polyglot needs of the increasingly complex world was more than idealistic. These simplicities were shattered by the mass outburst of social ills in the Twentieth Century and by modern man's return to barbarism. A soberer estimate of man and a deeper look at social ills, along with a reexamination of biblical sources led to the abandonment of utopianism and perfectionism. Hope was defined more in eschatological than sociological terms, and efforts were dictated more toward proximate justice than to absolute equality (whatever that is!). With the shaking of the foundations of modern man's cultural house, the need was for the Church to build solidly. "To present Christianity as salt and not as sugar" in the figure of one of the realistic thinkers. The biblical faith both demands and makes possible a searching criticism of the roots and hopes of culture. The theme of the 1948 World Council of Churches Assembly, "Man's Disorder and God's Design," may be taken as expressive of the new mood. "God's design" was in doubt, where "man's disorder" was never in doubt.

The new ethics conceived of a never-ending struggle against constant outbreaks of evil in every facet of individual and social life but especially in the economic and political power-structure. The shift in concern can be traced from the beginning of the Twentieth Century when the Social Gospel drew attention from the "personal sins" of gambling and rambling to the wider social effects and organized evil of alcoholism, slums, labor conditions, mass industry, and politico-economic systems themselves. The Oxford Ecumenical Conference of 1937 decidedly marked the shift toward sociological realism:

But in the case of the majority of men they are determined more directly and continuously by the

9. "Liberal Christian literature abounds in the monotonous reiteration of the pious hope that people might be good and loving, in which case all the nasty business of politics could be dispensed with." Reinhold Niebuhr, *The Interpretation of Christian Ethics* (New York: Harper and Brothers, 1935), p. 177.

action of economic interests than by any other single force. It is clearly the duty of Christians, therefore, to test by the canons of their faith not merely their individual conduct and quality of their private lives, but also the institutional framework of organized society.¹⁰

So the power structures themselves were attacked head-on. One of the new schools goes so far as to describe the new concern as "pre-eminently a matter of politics." Nearly all agreed with Paul Tillich that "there are social structures which unavoidably frustrate any spiritual appeal to the people subjected to them."¹¹

Standing on the front line of this broad radical cultural criticism were Paul Tillich of Germany (*The Religious Situation*, 1932), Reinhold Niebuhr of the United States (*Moral Man and Immoral Society*, 1932), Emil Brunner of Switzerland (*The Divine Imperative*, 1932), and William Temple of England (*Christianity and Social Order*, 1942). They all agreed that Christianity radically challenges all social structures and bravely suggests lines of new reality. To quote Tillich again: "What, then, is the direction in which we must look for the right way? It is the Christian message of the New Reality, seen in the light of the Existentialist criticism of the old reality, and of its special expression in the industrial society."¹²

The simplicities of the liberal ethics were exposed to the reality of "the ethically ambiguous situation." The quest now, as someone has aptly said, was for "the not-so-sure, the doctrine of in-between, and the maneuverable realm of maybe." Thus the new thinking had parted company with the individualism of certain schools of philosophical ethics, or romanticism, and of pietistic Christianity. On the other hand, they had forsaken the perfectionistic tendencies of the Social Gospel. Instead they strove to come to an adequate understanding of the total dimensions of life, especially the nature of personality and community.

10. J. H. Oldham (ed.), *The Oxford Conference: Official Report* (Chicago: Willatt, Clark & Co., 1937), p. 92.

11. Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), p. xviii.

12. "The Person in a Technical Society" in *Christian Faith and Social Action*, edited by John A. Hutchinson (New York: Scribner's 1953), p. 147.

Reinterpretation of Self and Social Ethics

The fourth element in the new realistic Christian ethics concerns the reinterpretation both of the self and social ethics. All branches of Christian ethics rallied to the study of human nature in order to discover more adequate bases for what has been variously called the integrity of the personality, the intensity of the self, and the uniqueness of the single individual. To meet the challenge of the past century's theories of man — Darwinianism, Freudianism, and Marxism — the new thinking worked over the old ground and brought forth fresh evidences of the religious nature of man and society. Aided by the probing descriptions of personality made by the social psychologists (all the way from George Herbert Mead to Karen Horney, C. J. Jung and Erich Fromm), by the existentialists, and by the "I-Thou" dialogic thinkers, they sought new ways to express the undeniable moral and spiritual nature of man. No longer reliable was the strict determinism of the earlier social sciences. No longer adequate was the individual-society polarity of social philosophy where so often there was a sharp either/or between social nominalism and social realism. Social nominalism was thought to lead to the rampant and frustrated individualism of the contract theory of society. Social realism was thought to lead to the gigantic collectivism of the nation-state where the individual is swallowed and consumed for social ends. Corrections were sought for all these specified "illusions."¹³

The atavistic self-sufficient individual offered by either romanticism or rationalism was no fit vehicle for man's full moral capacities. Nor was the pressure-group theory of the pluralistic society a fit vehicle for "the coming great church," the Beloved Community. The one viewed this world as a vale of soul-making where the individual sallies forth in Quixotic fashion to assert himself and seek his happiness as he strikes down the windmills in his path. The other viewed the disorganization of society as something to be straightened out in campaigns of tidyness and of activism.

13. "Christian ethics was for a long time blind to the significance of individuality and conceived of moral life as subordinated to a universally binding law . . . The "unique, concrete personality is the highest value and not a means for the triumph of the universal." Nicholas Berdyaev, *Op. Cit.*, 134.

Such analyses seemed to cut the human figure to fit the garment.

Turning especially to the pioneer studies of Martin Buber on the triadic relations of the self and its progression from the primary affirmation, "I-it" to the "I-Thou,"¹⁴ the new thinking discovered invaluable and germane insights in its Hebrew background. The reality of *personal* existence in the *true* community became the rallying cry. Even some social scientists and existentialists were finding common ground in that aspect of determinate human nature called "the will to community" and "the need for roots." Too long had existentialism harped on the lack of value structures, on the fluidity of life, and on free modes of existence. Hidden in its very jargon about indeterminacy were constant references to a determinate base of man's existence which seeks community. They were met by some of the leading social scientists who were questioning the statistical and deterministic dogmas of an earlier period. Robert Nisbet, Professor Sociology at the University of California, summarized the newest movements in his field:

The major idols . . . are no longer, as they were in the earlier decades of the century, free expression, sheer individuality, and emancipation from the past . . . (Instead) concern for community, its values, properties, and means of access, is the major intellectual fact of the present age.¹⁵

The reconsideration was forced upon them by the Twentieth Century paradox where the whole-sale breakdown of the natural community was matched by a crying hunger from the hearts of sensitive men for true community. The modern world is composed of many "displaced persons," mobile, restless, detached and homeless. This was revealed not only in sociological statistics, but in the frenzied, deliberate attempts to recapture community on every hand — by social agencies and foundations, by literature, politics and cheap religion. The unrest and seeking resulting from the vacuum became the opportunity for the Gospel ethic.

Christian ethics which is shaped by a historical ethos, "a style of life," and which holds that the new being shares

14. Martin Buber, *I and Thou* (Edinburgh: T. & T. Clark, 1937).

15. Robert Nisbet, *The Quest for Community* (New York: Oxford University Press, 1953), p. 27, 30.

therapeutically already in the present reality of the redemptive community, took the place of the older ethics of value-arranging and virtue-seeking. Accordingly, there was talk of Christian ethics being a *koinonia* ethics. The covenant idea behind the Law and the universalizing of justice by the prophets consummated in Jesus' ethics of "a single community, the community of which God, the Father, is author and ruler and in which relations to Him are always of decisive importance." So wrote Richard Niebuhr in his excellent chapter reinterpreting biblical ethics. He continued:

In the Christian community each person performs his special function as though he were the organ of a body relying on the other organs to perform their proper functions, all for the welfare of the whole (Rom. 12:3-8) . . . It is the ethics of the community of the Kingdom of God both as present fact and as promised reality, for it is the community of those who look back upon the great act of Jesus Christ in his declaration and demonstration of the reality of God's rule and love and who look forward to the time when all men shall acknowledge this kingdom and when righteousness and peace and joy in the Holy Spirit will prevail.¹⁶

It was in this direction that the search for a social ethic was undertaken.

Relationship of Natural and Revealed Orders

The fifth element is the reconsideration given to the relationship between the natural order and the revealed. Polarities, tensions, paradox and discontinuity — all possibly resolved in eschatology — became the order of the day and the new "handles of reality." To list them all would be a book in itself.¹⁷

But the main ones that have come to the foreground and have occupied most attention are: the natural man and the redeemed man, *eros*-love and *Apagē*-love, the law and love, the commands and the Gospel, status and person, the community and *koinonia*, reason and faith, time and the eschaton, the horizontal and vertical dimensions of life. These were

16. Waldo Beach and H. Richard Niebuhr, *Christian Ethics* (New York: Ronald Press, 1955), pp. 36, 44-45.

17. Be sure to see the lengthy list that Robert E. Fitch has compiled upon reading Niebuhr in *Reinhold Niebuhr*, edited by Charles W. Kegley and Robert W. Bretall (New York: Macmillan, 1956), pp. 299-300.

not always as neat as they look nor were they always stated in a strict either/or. Nonetheless the Christian way of looking at things tended to turn the whole world upside-down. Nietzsche was not alone in discovering that Christianity with its "God on the Cross" means the transvaluation of all earthly time-honored values. We cannot possibly illuminate each of these polarities now, but can note simply their inevitability: they will be heard. One illustration is the pivot furnished by Anders Nygren's monumental historical comparison in *Agape and Eros* (1932). His conclusion — that although the poverty of language is such that in both cases it says "love" the two ideas have nothing to do with one another — became a pivot around which most of the discussions on the nature of love have turned ever since. What was said then is typical of each of these polarities. As might be expected the Thomists and humanistic Christians have sought to preserve both sides of the apparent dichotomy. But oftentime their voice sounded like a lesson learned by rote in the distant past with little relevance to the live issues. The really creative thinkers seem to have been the mediating and dialectical ones such as Paul Tillich and Nels Ferre who have kept up-to-date on what both sides are saying. But within each of the major schools of Christian ethics there have been some who comprehended and who sought to communicate. Thus while the polarities have not been settled, the very formulation of them may be counted as an advance in ethical thinking.

Rejection of Legalism and Moralism

Finally, there was a flat rejection of legalism and moralism, and an attempt to overcome any remnants of them, in an ethics of creativity. Well-known is the history of how Christianity has ever been threatened by the relapse into legalism where the transcendent biblical insights are accommodated to the mores of the local culture. This was due, in part, as the enemies of Christianity are wont to point out, to the way the words of Jesus are left unrelated to the practical order. Many Christians have agreed with the Muslim commentator Ameer Ali that "the work of Jesus was left unfinished." (For Ali, of course, this was corrected by the minutiae of social legislation in the Koran.) But more likely it was due to the tendency of Christians to shrink from

the responsibility given by the Gospel and of the custom of every man at the start to confuse ethics with the morality of his culture. In western culture legalistic moralism has tended to identify Christianity with the perverted puritanism of another era. Christianity was thought of in terms of what one cannot do; such as wearing lipstick and neckties, mixed bathing and playing cards. It was always more against something than positively for something; it was restrictive, seldom creative. Being a Christian meant to be "saved from." If one abstained from "the finger sins" (the external immoralities one can count on his ten fingers) he was moral; if he was moral he could gather up his skirts and sit in judgment upon his less moral neighbor. "I thank thee, God, that I am not like that lowly publican" (Lk. 18:11). Accordingly, the mountain-peaks of genuine morality were obscured by the mists of petty morality. To the new ethics moralism meant the perverted puritanism that still prevails in the mores of isolated pockets of cultures once influenced by a counterfeit Christianity. For this reason, Brunner declared: "Moralism with its legalism and self-righteousness is at all times the worst foe of true morality."¹⁸ On the contrary, Christian ethics is a redemptive ethic, able to cut through all legalism and rule-keeping; it is love doing the un-heard-of thing, actually sullyng itself for the sake of "the other." It is revealed best in Paul's "I have become all things to all men, that I might by all means save some" (I Cor. 9:22).

Negative legalistic moralism violates the freedom of the Christian man. Yet, as the prophet of the ethics of freedom declared, "The Christian world is full of these scribes who find the ethics of law easier and more practicable than the ethics of grace."¹⁹ Jesus and Paul had preached to the contrary. Jesus had said: "Ye do not know what manner of spirit you are of; for the Son of Man came not to destroy men's lives but to save them" (Lk. 9:55). The new ethics spoke as bluntly as did Paul in reminding the Galatians not to surrender to this temptation: "For freedom Christ has set us free; stand fast, therefore, and do not submit again to the yoke of slavery" (Gal. 5:1).

18. Brunner, *Op. Cit.*, 57.

19. Berdyaev, *Op. Cit.*, 111.

The prime defect of legalistic moralism is that it sets up absolute norms on moral issues. These norms inevitably lead to Pharisaism, where the world is neatly divided between the saints and the sinners. No place is left for the penitential. The Pharisees are the saints who have achieved their sainthood at too cheap a price, certainly at a cost far below true Christianity — the agonizing decision of suffering love for the person next door. True Christianity sees that the rigid division between saints and sinners is too shallow, too hastily drawn up on the basis of fleshly and “surface sins” linked so often with relative cultural norms. The new ethics conceived of Christian morality being lived in the penitential mood, where unrelenting self-examination keeps one in repentance and gratitude for the status God has given but never allows one to assert purity of motives and actions where he is so involved in *the sin* of the inward man and of society. “The spiritual man judges all things, but is himself to be judged by no one (except God)” (I Cor. 2:15), is the way Paul stated the case. Thus, as Waldo Beach summed up the new situation, “while pietism at the level of church life may be bothered over the improprieties of card playing and dancing, the significant front line of Christian ethics is not here at all but in the area of man’s collective behavior — his use and misuse of political and economic power, his action as a racial being, as a consumer and producer, and as a citizen.”²⁰

The ethics that was substituted for this parody goes under many names, but perhaps most indicative of the new mood is that called “Vocational responsibility.” “Vocation” emerged as the distinctive new word. Whole books were written on the subject. In part it was the recapturing of the Reformation doctrine of the Christian calling. Like the words “sin” and “spirit,” it is distinctly a theological term. Without the God who calls, there could be no calling. Vocation is no narrow interpretation of one’s duties on the job; it is the totality of one’s response to the calling of God in every minute of one’s existence and in every aspect of one’s life. God calls not once, but in every new occasion, for the free creative response-in-*agape*-love to the nearest neighbor. Vocational responsibility assumes that human-ness is born

20. Beach and Niebuhr, *Op. Cit.*, p. 478.

in the most elementary responsiveness. Beyond that, though, the Christian is *called* by God through Jesus Christ to respond to the deepest and widest in the human situations. *This is the will of God*: that he should respond to his nearest neighbor's need in agape-love freely and creatively, in this given limited situation. The Christian is called to responsible outreach in the totality of life: to God in repentance and gratitude, to man in genuine love. The divine calling enables one to accept thankfully the place where he is now set and to seek creative ways to redeem it. Thus the new ethics is climactically an ethic for laymen, for all men. The following quotation from Dietrich Bonhoeffer who died a martyr under Hitler may be taken as a summary of the new ethics:

Man is appointed to the concrete and therefore limited responsibility which knows the world as being created, loved, condemned and reconciled by God which acts within the world in accordance with this knowledge . . . There is, in fact, no single life which cannot experience the situation of responsibility; every life can experience this situation in its most characteristic form, that is to say, in the encounter with other people. Even when free responsibility is more or less excluded from a man's vocational and public life, he nevertheless always stands in a responsible relation to other men.²¹

21. Dietrich Bonhoeffer, *Christian Ethics* (New York: Macmillan Company, 1955), pp. 202, 219.

Inter-Relations of Seventeenth Century English Baptists

BY HUGH WAMBLE

The distinguishing characteristics of Baptists were hammered out in the first two or three generations of their denominational existence. Initially they had to justify their separation from other Christians. They then had to achieve a basic unity among themselves. Thus, separation was followed by consolidation. In each stage Baptists were vitally concerned with inter-relations.

The denomination called Baptist first appeared in England during the seventeenth century. Baptists emerged as Calvinists progressively discovered the full meaning of the principle of biblical authority in matters of faith and practice. Baptists have not existed denominationally throughout the centuries; neither do they possess church succession back to the Apostles.¹ Moreover, they are not related by direct contact with all the dissenting sectaries through the centuries. To be sure, some of their beliefs, practices, and ethical motifs are also in the sects, but Baptists are not organically related to those sects. When speaking of Baptists, it is necessary to speak of the denominational groups which existed and exist as Baptists.

Baptists were not immediately and institutionally related to continental Anabaptism or Mennonitism. To be sure, the early General Baptists enjoyed certain relations with the Waterlander Mennonites of Holland. However, these same Baptists vehemently differed from Mennonites in such matters as civil magistracy, taking of oaths, participation in war, administration of the ordinances, regularity

1. This view was practically unknown until the mid-nineteenth century, but it has become common-place among Southern Baptists. G. H. Orchard, *A Concise History of Baptists*, first published in England in 1835 but re-published several times in the U. S. A., purports to trace Baptists "from the Time of Christ Their Founder to the 18th Century . . . : Exhibiting their churches with their order in various countries under different names from the establishment of Christianity to the present age." The view is expressed in a briefer form in J. M. Carroll's *A Trail of Blood*: it is very simply stated in sermonic lectures. The most scholarly presentation of this view is found in John T. Christian, *A History of the Baptists* (2 vols., Nashville: S. S. B. of S. B. C., 1922).

of worship, church and ministerial succession, and other doctrines. It is true, of course, that early Baptists were called "Anabaptists" by their Paedobaptist opponents. However, this should not deceive one into thinking that Baptists were related to continental Anabaptism. "Anabaptist" was a loaded term which popularly conveyed the ideas of political anarchy, moral irresponsibility, and religious individualism—ideas which were uniformly feared by members of National Churches. Therefore, "Anabaptist" was used as a term of reproach and was indiscriminately applied to all English dissenters around 1600. For example, in 1605 an Anglican scholar, Oliver Ormerod, argued that "Puritanes [Presbyterians] doe resemble the Anabaptists, in aboue fourescore seuerall thinges."² He arbitrarily selected various Puritan views which outwardly resembled Anabaptist views, and suggested that Puritans and Anabaptists were therefore related. In much the same way Baptists were later equated with Anabaptists.

Baptists emerged out of the religious revolution which began in England in the mid-sixteenth century. More specifically, they grew out of the Puritan-Separatist tradition which gradually developed during the last one-third of the century. The evangelical critics of the Church of England enunciated a revolutionary principle when, in their attacks on the half-way ecclesiastical measures of the Elizabethan Settlement of Religion, they argued that church order should be patterned after the Bible. The application of this principle resulted in the definition and defense of presbyterial and congregational orders. Moreover, the principle became foundational for early Baptist life.

Baptists derived from the Puritan-Separatist tradition, but they emerged both by radical separation and by gradual evolution. Thus, there were two basically different patterns of inter-relations during the stage of Baptist beginnings. In radical separation, Baptists sharply differentiated themselves from other Christians, entertaining hostile attitudes towards

2. O[liuer] O[rmerod], *The Picture of a Puritaine* (London 1605), 107p. (unnumbered). Not satisfied with identifying Puritans with Anabaptists, Ormerod also asserted that Puritans were akin to Roman Catholics. Thus, to Ormerod, anyone who did not support the Church of England was either a Papist or an Anabaptist, and in either case his principles were similar in their destructive power.

Puritans and Separatists. In evolution, Baptists gradually progressed to Baptist positions while maintaining friendly attitudes towards Puritans and Separatists.

To prevent misunderstanding, however, three things must be pointed out. First, in radical separation there was a progression which might be called evolution; but, the emotional qualities of the development were obviously hostile. Secondly, both in radical separation and in evolution Baptists were hostile to the Church of England, the ecclesiastical system which was supported by law. Thirdly, after Baptists had fully emerged, whether by separation or evolution, they developed a denominational consciousness which limited their relations with non-Baptists to such an extent that Baptists were commonly called bigots and fanatics.

During the seventeenth century there were two major Baptist traditions, "General" and "Particular". Radical separation was more typical of General Baptists; evolution was characteristic of Particular Baptists. General Baptists believed in general election, universal atonement, and falling from grace; some of them denied original sin and upheld free will. Particular Baptists believed in personal or particular election, particular or limited atonement, bondage of the will, and perseverance of the saints. The point of chief difference, it should be noted, concerned their views of the atonement.

The emergence of General Baptists by radical separation from the Puritan-Separatist tradition can be easily traced. The career of John Smyth epitomizes it. Smyth was educated for the Anglican priesthood. His hostile, Puritan attitude towards the Anglican hierarchy forced him to seek employment as a religious lecturer; Puritans commonly sought private chaplaincies or lectureships, for in these offices they did not have to read the service of the *Book of Common Prayer*, to administer the Anglican sacraments, or to conform to Anglican dress and practices which Puritans regarded as relics of popery. On October 13, 1602, Smyth was deposed from his lifetime lectureship to which he had only recently been elected.³ For the next two years or so he vacillated between Puritanism and Separatism, but early in

3. Champlin Burrage, *The Early English Dissenters* (Cambridge: University Press, 1912), I, 227.

1606 he became a Separatist. He led in the organization of two congregations at Gainsborough in Lincolnshire and Scrooby in Nottinghamshire, by means of a covenant.⁴ Within a year these two congregations migrated to Amsterdam, Holland, in order to escape persecution. The Scrooby group later removed to Leyden, and in 1630 the "Pilgrim Fathers" left Leyden to establish a colony (Plymouth) in America.

Shortly after arriving in Amsterdam Smyth published a book which defended separation from the Church of England because of its polluted ministry and membership.⁵ In this writing Smyth did not attack Puritanism, but in a later work he denounced Puritans as well as Anglicans.⁶ The Church of England was outrightly declared to be false. Whereas Smyth's earlier experiences had led him to appreciate the faith and character of Puritans, his increasingly rigid Separatist views forced him to say that he could not tell which Puritan was a Christian and which was not. If a Puritan desires to be recognized as a Christian by Separatists, Smyth argued, he must separate from the Church of England and Join a Separatist congregation.⁷

Smyth had not been long in Amsterdam before he began to develop an unfriendly attitude towards the Separatist community headed by his former tutor at Cambridge, Francis Johnson. Smyth came to differ from other Separatists on three points: church government, worship, and treasury. Johnson taught that church government resides in a heirarchical presbytery, but Smyth held that it resides in the congregation; though the ministerial offices are variously named, Smyth maintained, there is a parity of ministers, for none is superior to other ministers. Worship is a spiritual service which must not be polluted by man-made inventions; neither sermons nor prayers may be read or delivered from memory; moreover, in the public reading of the Scriptures the elder (or pastor) must translate from

4. William Bradford, *History of Plymouth Plantation, in Plymouth Church Records 1620-1859*, with an introduction by Arthur Lord (Cambridge: University Press, 1920), I, 14.

5. *Principles and inferences concerning The Visible Church*, 1607, in *The Works of John Smyth*, edited by W. T. Whitley (Cambridge: University Press, 1915), I, 250-269. (Hereinafter this work will be referred to as *Smyth's Works*.)

6. *Paralleles, Censvres, Observations*, 1608, in *Works*, II, 328-545.

7. *Smyth's Works*, II, 363ff, 502-505.

the original languages (Greek and Hebrew) as he proceeds, for printed translations are human inventions which restrict the Spirit. The church's treasury must be kept holy; hence, ill-gotten monies may not be cast into it, and gifts from strangers must be separated from the gifts of members.⁸

Early in 1609 Smyth and his followers came to the knowledge and conviction that true baptism is believer's baptism. The congregation declared itself disbanded, and it was then reconstituted, not by covenant, but by believer's baptism.⁹ Inasmuch as there was a question concerning the administrator of baptism, Smyth asked Thomas Helwys, a lawyer-nobleman and the wealthiest member of the congregation, to inaugurate baptism, but Helwys deferred to Smyth. Consequently, Smyth baptized himself by sprinkling, and then he baptized the others.¹⁰

Smyth soon published *The Character of the Beast*, in which he attacked Anglicanism, Puritanism, and Separatism; he also repudiated Anabaptism (Mennonitism).¹¹ He argued that the English ecclesiastical traditions had received the most falsifying element of Roman Catholicism, namely, infant baptism. Though he attacked Anglicanism and Puritanism, his most violent polemic was directed against Separatism. He asserted that Separatism must either return to Anglicanism and thence to Romanism, or else proceed to Christian baptism.¹²

In mid or late 1609 the English Baptists developed a friendly relationship with the liberal Waterlander Mennonites. Though the details are not fully known, the extant

8. *The Differences of the Churches of the separation*, 1608, in *Works*, I, 270-315.

9. *The Character of the Beast*, 1609, in *Works*, II, 657.

10. The evidence for Smyth's self-baptism by sprinkling is overwhelming: *Works*, II, 660, 756f; Richard Bernard, *Plaine Euindences*, 1610, pp. v. 17; I. H. (either John Hetherington or Joseph Hall, probably the latter), *A Description of the Chvrch of Christ*, 1610, p. 23; John Robinson, *Of Religious Commvnion Private, & Publique*, 1614, pp. 47f; Edmond Jessop, *A Discoverie of the Errors of the Anabaptists*, [1623], p. 65.

11. Smyth's *Works*, II, 571. Smyth had earlier been more emphatic in rejecting Anabaptist views; early in 1609, however, he was in no mood to conciliate the Waterlanders.

12. *Works*, II, 567. This argument was immediately used against the Separatists by Anglicans; they wanted Separatists to go all the way to Christian baptism or to return to the Church of England. See I. H., *op. cit.*, p. 91, and the remark of Bishop Gray of Ely in Richard Knight, *History of the General or Six Principle Baptists* (Providence: Smith and Parmenter, Printers, 1827), p. 25.

evidence suggests that the Waterlanders initiated this fellowship. Moreover, it appears that the English refugees began to change their doctrinal views before they took up the problem of church order. At any rate, Smyth virtually rejected the Calvinistic position¹³ which is seen in *The Character of the Beast*. Helwys, who soon led a small company in excommunicating the much larger group led by Smyth, also renounced Calvinism for a while.¹⁴

Smyth's group applied for membership in the Waterlander church, but after prolonged investigation and conferences the Waterlanders rejected the application. Throughout his career Smyth had been a stickler about church order, but he now began to argue that church order is non-essential. Whereas he had formerly been hostile to those who did not possess a perfect church order like his, he now became hostile to those who did have a perfect love like his.¹⁵ Thus, Smyth hid behind a feigned and false Christian charity; he continued to claim a perfection which others did not possess.

The successor to Smyth's Baptist views was Helwys, who was the inaugurator of the Baptist movement on English soil. He revived some of his earlier Calvinism. In his initial contacts with the Waterlanders he had gone to the extremes of denying original sin and of upholding free will. But, he now upheld original sin and rejected free will; however, he retained the anti-Calvinistic doctrines of general election and universal atonement.¹⁶

Helwys accused the Mennonites of seducing Smyth with their view of church and ministerial succession which, ac-

13. See the articles of faith attached to the application of the Smyth group, *Nomina Anglorum*, in *Works*, II, 681-684.

14. See the confession of the Helwys group, *Synopsis fidei*, 1610, in Burrage, *op. cit.*, II, 182-184.

15. See Hugh Wamble, *The Concept and Practice of Christian Fellowship . . . Among Seventeenth Century English Baptists*, (an unpublished doctoral dissertation, Louisville: Southern Baptist Theological Seminary, 1955), pp. 51-53, for evidence. It is most commonly held that Smyth became ecumenical in spirit (see A. C. Underwood, *A History of English Baptists*, London: The Baptist Union Publication Department, 1947, p. 45), but a careful reading of the evidence reveals that Smyth retained his exclusivism to the end of his life.

16. See Helwys' confession of 1611, in W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), p. 86; Thomas Helwys, *An Advertisement or admonition*, 1611, pp. 91-93; and Thomas Helwys, *A Short and Plaine prooffe*, 1611, title-page and p. 19.

according to Helwys, could not be demonstrated as to time, place, or person. Helwys' group stoutly refused to concede that their church was false because baptism had not been administered by a regularly authorized minister.¹⁷ Nevertheless, the English Baptists, while repudiating fellowship with Smyth's group, seemingly continued to enjoy friendly relations with the Waterlanders. In 1626 five English churches sought a type of union with the Waterlanders, but they refused to affiliate with Smyth's remnant which had been admitted into the Waterlander communion in 1615. The attempt at union was frustrated because of certain basic social and religious differences, and correspondence was terminated in 1630 when the Waterlanders reprimanded the Baptists for excluding certain members who had attended worship in Anglican parish churches.¹⁸

Late in 1611 Helwys led a courageous congregation back to England, committed to the urgency of witnessing to New Testament Christianity even at the cost of life.¹⁹ In 1612 he published *The Mystery of Iniquity* in which he attacked Anglicanism, Puritanism, and Separatism. Anglicanism, he argued, must either return to Romanism or purge itself of Roman vestiges in worship, government, and discipline.²⁰ Puritanism must either cease complaining about corruption in the Church of England or separate from the false church.²¹ Separatism must either forsake its false baptism of infants or surrender its claim to be a pure, gathered church.²² It is interesting to note that Helwys attacked only one tradition, Separatism, at the point of infant baptism, though all three practiced infant baptism. Helwys believed that Anglicans and Puritans were most vulnerable at other points, so he attacked them at their weakest points. Helwys' strategy seems to have been: An-

17. About one-half of *An Advertisement or admonition* is given to refuting the Mennonites' false view of church and ministerial succession.

18. See Benjamin Evans, *The Early English Baptists* (London: J. Heaton and Son, 1862), II, 24-51, and *Transactions of the Baptist Historical Society*, IV (1914-15), 252-254, for the correspondence related to these efforts.

19. Thomas Helwys, *The Mystery of Iniquity*, 1612, p. 212.

20. *Ibid.*, pp. 11-36.

21. *Ibid.*, pp. 86-123.

22. *Ibid.*, pp. 123-212.

glicans should become Puritans, Puritans should become Separatists, and Separatists should become Baptists.

Helwys also appealed for liberty of conscience, and the *Mystery* can be regarded as the first English work containing an extended defense of religious freedom. Helwys told James I that individual responsibility in eternal judgment,²³ variety of civil governments,²⁴ and the mortality of the king himself²⁵ demonstrate the propriety of liberty of conscience and argue against coercion in religious affairs. It appears that Helwys intended his plea for liberty of conscience to serve an evangelistic objective, for he introduced it between his attacks on Anglicanism and Puritanism.²⁶ For a generation Puritans had been insisting that they could not reform the Church of England until they had the approval of the sovereign and parliament; thus, they held that it is unlawful for one to separate. Helwys, it seems, tried to force the burden of individual responsibility on Puritans, and liberty of conscience became the doctrinal basis of this responsibility.

In view of the fact that Smyth, Helwys, and John Murton attacked, in the way they did, the evangelical Christians of England, it seems to be an inescapable conclusion that General Baptists emerged from the Puritan-Separatist tradition. To be sure, they were in contact with the Waterlanders in Amsterdam, but the Mennonites did not exercise a formative influence on Baptist beginnings. Baptists adamantly rejected the Anabaptist claim of church and ministerial succession and consistently repudiated views which the Mennonites tried to impose. It is also interesting to note that no opponent accused Smyth and Helwys of adopting believer's baptism because of Waterlander influence.

The evolution of Particular Baptists from the Puritan-Separatist tradition is less complex, for there is less contact with Dutch Anabaptists to confuse the process. At each

23. *Ibid.*, p. 46.

24. *Ibid.*, pp. 43f.

25. Helwys' autograph to James I; see Underwood, *op. cit.*, opposite p. 46, for a facsimile.

26. Helwys, *The Mystery of Iniquity*, pp. 37-85. This same evangelistic strategy is evident in John Murton, *Objections: . . .* [1615] in E. B. Underhill, compiler and editor, *Tracts on Liberty of Conscience* (London: J. Haddon, 1846), pp. 95-180.

level of evolution, those who later became Baptists enjoyed friendly contact with Separatists and Puritans.

Particular Baptists evolved from a Separatist congregation organized in London in 1616 by Henry Jacob.²⁷ In 1630 there were certain members, under the influence of the Ancient Church (Separatist) of Amsterdam, who wanted the congregation (then under the leadership of Lathorp) to permit no contact whatsoever with the Church of England. When the congregation refused to comply with their request, they seceded and formed a stricter congregation;²⁸ however, Baptists did not appear in this seceder congregation.

In 1632 persecution fell on Puritans and Separatists, thereby encouraging them to draw more closely together during the fourth decade. By 1633 nine persons had become convinced, perhaps while in prison, that the Church of England's administration of infant baptism was false;²⁹ however, they rejected, not infant baptism *per se*, but only its administrations by Anglicans. The Lathorp church was large enough to be susceptible to detection by Laudian persecution, so it honored the request of these nine to separate over the issue and to constitute a new church. At an uncertain date Samuel Eaton underwent a second baptism to correct his baptism in the Church of England, but there is no evidence that this was believer's baptism. It seems that Eaton was baptized by John Spilsbery,³⁰ though the latter's name does not appear in the church record until 1638.

Between 1633 and 1638 the idea of believer's baptism developed in the congregation which had separated with Eaton in 1633. In 1638 several members of the Lathorp church became convinced that none but a believer may be baptized.³¹ The church peaceably granted them permission to join with Spilsbery and Eaton.

The mode of baptism was questioned, perhaps in 1641, being introduced by Richard Blunt. He was sent to Holland to confer with the Rhynsburg Collegiant church (a congre-

27. See *Transactions of the Baptist Historical Society*, I (1908-09), 203-245, for the records of this development.

28. *Ibid.*, p. 225.

29. *Ibid.*, p. 220.

30. John Taylor, *A Svvarme of Sectaries, and Schismatiques*, 1641, p. 6.

31. *Transactions of the Baptist Historical Society*, I (1908-09), 221, 231.

gation of Arminians in the Reformed tradition) of which John Batten was teacher, but it is highly unlikely that he was immersed by the Collegiants. The record simply relates that

Mr. Blunt Baptized Mr. Blacklock ye was a Teacher amongst them & Mr. Blunt being Baptized, he & Mr. Blacklock Baptized ye rest of their friends that ware so minded.³²

Immersion was immediately recognized as the New Testament mode.³³ Opponents began to charge that immersion is immoral (due to the alleged nakedness of baptismal candidates) and injurious to health.³⁴ During the 1640's, therefore, Baptists had to defend the practice of immersion. Nevertheless, throughout the century Baptists consistently emphasized the candidate (a believer with visible evidence of conversion) more than the mode.³⁵ They held that an improper candidate will more thoroughly invalidate baptism than an improper mode.

Initially, Baptists repudiated the view that only an ordained minister may baptize. They held that the church may authorize anyone to administer baptism; anyone with the charismatic gift which enables him to assist in the conversion of another possesses the only essential qualification for administering baptism.³⁶ Of course, as church life was consolidated, it became rather generally held that it is best, on the basis of good order, for baptism to be performed by a regularly appointed person (an ordained elder or an author-

32. *Ibid.*, p. 234. Immersion was probably instituted in January, 1642.

33. Edvard Barber, *A Small Treatise of Baptisme, or, Dipping*, 1641, 30p. Due to calendar differences, this treatise may have been published as late as March, 1642.

34. —, *The Anabaptists Catechisme*, 1645, p. 1; Daniel Featley, *The Dippers dipt*, 1645, pp. 33-35; Robert Baillie, *Anabaptism, The True Fountaine . . .*, 1647, p. 90; Thomas Edwards, *Gangraena*, 1646, I, 71, 55 (mis-numbered).

35. This is clearly evident in Kiffin's book on "strict" communion, *A Sober Discourse of Right to Church-Communion*, 1681, 163p. Kiffin emphasizes a believing candidate, not a mode of administration. He refers to immersion only occasionally (pp. 4, 9, 19), and he then emphasizes its symbolism of Christ's death, burial, and resurrection, not its ecclesiastical regularity.

36. *Transactions of the Baptist Historical Society*, I (1908-09), 244; Evans, *op. cit.*, II, 25ff; McGlothlin, *op. cit.*, pp. 184ff; Benjamin Cox, *An Appendix to a Confession of Faith*, 1646, in E. B. Underhill, *Confessions of Faith* (London: Haddon, Brothers, and Co., 1854), p. 59.

ized preaching disciple). However, this was never interpreted as an abridgement of the church's authority.

Before the century was over, however, ministers were claiming the exclusive right of administering baptism and officiating at the Lord's Supper. However, it should be noted that this ministerial claim was contested by some churches which viewed it as contrary to the principle of congregational government. In 1684 the Wapping church of London appointed a preaching disciple (layman) to administer the Supper in the absence of the pastor, Hercules Collins, who was in prison. Collins reproved the church, arguing that "itt was the Privilege and duty of an Elder Onely." The church reprimanded Collins, advising him to "give place to ye Chur: practice." The church then decided that

it is lawfull for a Bror whome ye Chu shall Judge able to Oppen ye Nature of ye Ordinance; (tho hee bee nott called to ye office of an Elder) To administer the Lds Supper.³⁷

There were three reasons for the claiming of the administration of the ordinances as a special and exclusive privilege of the ministers. First, Baptists were strongly influenced by Presbyterians and Congregationalists who held a high view of the ministry. Secondly, Baptists discovered the advantages of a strong and regular ministry (a) in defending themselves against disruptive forces such as Quakerism and (b) in administering discipline in behalf of the congregation. Thirdly, Baptists succumbed to the centralizing tendency which seems inevitable, a tendency which is normally attended by the development of a ministerial caste.

General and Particular Baptists were distinguished from each other, but both groups were recognized by others, as well as themselves, as Baptists. During the early years of the Civil War-Commonwealth period (1640-1660) the sectaries were confused. The enemies of Independents (as Separatists or Congregationalists were then called) and Baptists had difficulty in differentiating them. Some critics exaggerated differences, seemingly in an effort to alarm Parlia-

37. E. F. Kevan, *London's Oldest Baptist Church* (London: The Kingsgate Press, n. d.), p. 67, quoted.

ment over the rapid rise of sectarianism.³⁸ Therefore, the fact that General and Particular Baptists were regarded by many people as the same group, should not be appealed to as proof that Baptists were united in faith and order.

The confession of the seven London Particular Baptist churches in 1644 did much to distinguish the two Baptist groups. There is evidence that Kentish General Baptists rebaptized several Particular Baptists around 1645.³⁹ In 1642 a discerning Anglican detected a difference among Baptists,⁴⁰ and in 1647 Robert Baillie published a most discriminating study in which he classified Arminians (General Baptists) and Anti-paedobaptists (Particular Baptists).⁴¹ From the 1650's onwards the distinction between General and Particular Baptists was commonly known, being noted by several opponents and being occasionally recognized by persecutors.⁴²

Initially, the two Baptist traditions were geographically separated from each other. Only in London and the counties of Hertford, Bedford, Buckingham, Sussex, and Kent were they of approximately equal strength. In the West and Southwest Particular Baptist churches outnumbered General Baptist churches nine to one. In the Midlands General Baptists had an even stronger advantage over Particular Baptists in 1660. Before the century was over, however, both groups had become more widely distributed and therefore more geographically inter-related; but Baptists were then in a state of decline.⁴³

Because of their temperament and theology, General

38. See the various catalogues of heresies and schisms: Edwards, *Gangraena*, 3 vols., 1646; Featley, *op. cit.*, pp. 20-227; E[phraim] P[lagitt], *Heresiography*, or, "A Description of the Heretickes and Sectaries of these latter times," 1645, 131p.

39. Luke Howard, *A Looking-Glass for Baptists*, 1673, p. 28.

40. Thomas Wynnell, *The Covenants Plea for Infants*, 1642, p. 7.

41. Baillie, *op. cit.*, pp. 49-92.

42. For evidence see A. S. Langley, *Birmingham Baptists Past and Present* (London: The Kingsgate Press, n. d.), p. 23; Louise Fargo Brown, *The Political Activities of the Baptists and Fifth Monarchy Men* (London: Henry Frowde, 1912), p. 4; *Transactions of the Baptist Historical Society*, VI (1918-19), 208f; *Baptist Quarterly*, new series, I (1922-23), 82-87; *The Records of a Church of Christ, meeting in Broadmead, Bristol. 1640-1687*, edited by E. B. Underhill (London: J. Haddon, 1847), Addendum B, pp. 512-518.

43. For information on known churches before 1660 and in 1715 see *Transactions of the Baptist Historical Society*, II (1910-11), 95-109, 236-254.

Baptists possessed the propaganda advantage during the 1640's. During the 1650's, however, they began to lose members. They lost most heavily to the Quakers, but the defection of General Baptists to Particularism began during this decade. Few Particularists became General Baptists, but the defection of General Baptists to Particularism was alarming, as is evidenced by the records of the strong Fenstanton church in 1653 and 1655.⁴⁴ By the 1670's prominent General Baptists were becoming Particularists, the most important of whom was Benjamin Keach. After 1690 there was a rather frequent defection of General Baptists to Particularism. Particular Baptists did not rebaptize General Baptists, it appears, but they did require the converts to reject General Baptist views and to subscribe to a Calvinistic confession of faith.⁴⁵

One of the chief reasons for an increasing defection to Particularism was the heretical view of Matthew Caffyn concerning Jesus Christ. In defending themselves against Caffyn's view, several General Baptists defined their faith in a moderately Calvinistic confession in 1679.⁴⁶ The Caffynite problem increased during the 1690's, and in 1696 several churches withdrew from the General Assembly and formed the General Association which adopted the confession of 1679.⁴⁷ Around 1700, General Baptist churches and associations were alarmed by the increase in defections. However, General Baptists actually harmed themselves by setting up tight restrictions in an attempt to arrest defections. As early as the 1650's General Baptists had sought to isolate themselves from the "world" by forbidding participation in social affairs, attendance at non-General Baptist religious services,

44. *Records of the Churches of Christ, Gathered at Fenstanton, Warboys, and Hexham, 1644-1720*, edited by E. B. Underhill (London: Haddon, Brothers, and Co., 1854), pp. 52-57, 151f, 164-167.

45. See *Broadmead Records*, pp. 361f, 427, 452-454.

46. See A. H. J. Baines, "The Preface to the Orthodox Confession of 1679," *Baptist Quarterly*, new series, XV (1953-54), 62-74). The text of the confession does not overly attack Caffynism, but article XXXVIII quotes three ancient creeds (Apostles', Nicene, and Athanasian) which, it is said, "might be a means to prevent heresy in doctrine, and practice"; in each creed the longest article deals with the person and work of Christ. The preface deliberately attacks Caffynism.

47. *Minutes of the General Assembly of the General Baptist Churches in England*, edited by W. T. Whitley (London: The Kingsgate Press, 1909), I, 43 (n. 11), 45ff.

and marriage between General Baptists and others.⁴⁸ General Baptists became even more strict around 1700, but the strictness hastened the decline of strength and influence.

During the Civil War-Commonwealth period, Baptists grew rapidly by means of lay preaching, pamphleteering, public disputation, and military mobility.⁴⁹ During the 1640's Baptists were very much on the offensive in campaigning for liberty of conscience, believer's baptism, congregational authority (as contrasted with ministerial power), freedom of witnessing, lay preaching, etc.

During the 1650's, however, Baptists became more conservative. They were threatened by such fringe sects as Quakers, Fifth Monarchists, and Sabbatarians, so they had to tighten the lines of authority. General Baptists, and to a lesser degree Particular Baptists, were subject to disruption over the introduction of several rites which New Testament churches allegedly practiced (holy kiss, rejection of oath-taking, laying on of hands on all believers, love feasts, and foot-washing). Independents tried to persuade Baptists to reject as non-essential their distinctive views, especially believer's baptism and the communion of baptized believers only, and to return to Independent congregations.⁵¹ The foregoing factors served to strengthen the denominational consciousness which was incipient in the 1640's.

The growing conservatism of Baptists is interestingly demonstrated by the use of public disputations. During the seventeenth century there were one hundred and nine known disputations, ninety-two of which can be located as to date, place, subject, and participants.⁵² Of these, twenty-

48. The General Assembly frequently and persistently advocated marriage within the denomination, but the Assembly's view was not accepted by all. In fact, the frequency of the Assembly's discussion of the problem is evidence of the unpopularity of its dictum. See *Records of the Churches of Christ, Gathered at Fentanton, Warboys, and Hexham, 1644-1720*, pp. 9, 24, 147, 163, 274f, 279; *Minutes of the General Assembly*, I, 23f, 26, 39, 42, 50, 52, 70; and *Baptist Quarterly, new series*, VII (1934-35), 324.

49. Wamble, *op. cit.*, chapter III, "Expansion and Evangelism," pp. 186-234.

50. *Ibid.*, chapter V, "Internal Problems," pp. 346-421.

51. See John Goodwin, *Water-Dipping No Firm Footing for Church-Communion*, 1653, 90p., for the complete argument.

52. See A. S. Langley, "Seventeenth Century Baptist Disputations," *Transactions of the Baptist Historical Society*, VI (1918-19), 216-243, for the list and description of these disputations.

six took place between 1641 and 1650, fifty-three between 1641 and 1650, fifty-three between 1651 and 1660, and twelve between 1661 and 1698.

Eighty to eighty-five percent of these debates dealt with problems of church order, as contrasted with doctrinal or theological issues. Baptism and Quakerism were the chief subjects. Twenty-six debates were held on baptism, and twenty-two of these occurred before 1654. Thirty-two debates concerned Quakerism, and over three-fourths of these were held between 1654 and 1657. The conclusion is inescapable that Baptists were aggressive against Anglicanism, Presbyterianism, and Independency (Congregationalism) until the vigorous onslaught of the Quakers. In combatting Quakerism, however, Baptists took cover behind conservative arguments and strategy which Anglicans, Presbyterians, and Independents had formerly used against them.

Baptists uniformly practiced guarded communion. An active faith and holy life were always considered as prerequisites to communion at the Lord's Table. An individual was never permitted exclusively to determine his own fitness to partake of the bread and wine. He was a member of a disciplined or gathered church, in which each person exercised a careful watch over other members. Positively, discipline meant that one was encouraged to develop as a disciple of Jesus Christ; negatively, it meant that corrective measures were taken against the member who violated his Christian calling.

The New Testament blueprint for the exercise of corrective discipline was Matthew 18:15-20. Admonition was intended to serve as a warning to one whose conduct was dangerous and as an encouragement to the amendment of life. If an errant member did not reform, he was further dealt with by the church. If he did not respect the church's admonition he was excluded until he satisfied the church that he had repented and reformed. While in the state of exclusion, he could not come to the Table. The objectives of exclusion were (1) the reclamation of the offender, (2) the preservation of the church's purity, and (3) the protection of the church's reputation before and witness to the world. It was held that exclusion should always be done in the spirit of

love. There are cases in which this ideal was not realized, but the ideal was always upheld as valid.

The infractions which invited corrective disciplinary action are too numerous to cite in full, but the following list is indicative: drunkenness, dancing, adultery, keeping bad company, attending worldly sports on Sunday, financial irresponsibility, sexual intercourse out of wedlock, imprisonment for criminal offense, going to court to settle differences among Baptists, slander, lying, cursing, beating a wife in public, fraud, "vain modes of apparel and fashions of the world," criticizing the church in public, holding false doctrines, and holding improper views about such practices as foot-washing, love feasts, oath-taking, communion, imposition of hands upon all baptized believers, and singing.⁵³

So long as all breaches of the rules of Christian conduct were corrected and so long as individuals respected the authority of the congregation, disciplinary action was effective, as a rule, in securing the reformation of a public or outward sinner. However, when a church only sporadically or arbitrarily disciplined her members, discipline became less effective. Thus, offenders came to disrespect the church's authority, holding that discipline sprang from a vindictive spirit, not from love.

Baptists held that each baptized Christian is under obligation to join himself to a congregation, that one may not be disciplined by any church save that in which he has his membership, and that the privilege of communion must be related to the practice of discipline. Communion could be guarded so long as one resided near his church. But, the problem of communion, and later of discipline, became greater when members removed their residence from their church neighborhoods.

Therefore, letters were employed to solve the communion problem. When a member removed from his church neighborhood, he was given a letter which certified his faith and character and requested for him the privileges of communion in other churches. Thus, letters initially served the purpose of securing communion privileges in a church of which one was not a member.

Within a generation, however, it became evident that a

53. See Wamble, *op. cit.*, pp. 150-154, for a more thorough study.

disciplined or gathered church cannot be preserved on the basis of absentee membership. Letters then came to effect a transfer of membership,⁵⁴ but sometimes they requested "transient" communion. Thus, one had to accept the obligations of mutual care and discipline as well as the privilege of communion.

Baptists uniformly rejected mixed communion in which unregenerate or unrepentant sinners participated.⁵⁵ Most churches practiced "strict" communion; believer's baptism, they held, was commanded by Christ, so it is a prerequisite to communion, just as active faith and holiness of life are.⁵⁶ A few churches practiced "open" communion; only faith and character are qualifications for the Supper, they held, so those who have these qualifications, though lacking believer's baptism, are to be admitted.

It should be noted, however, that both "strict" and "open" communion were "guarded" communion. "Open" communion was never open enough to permit one to decide his own fitness for the Supper. Moreover, it was not open enough to admit Anglicans and Presbyterians to communion. "Open" communion was a "guarded" communion which was limited to members of gathered churches, either Independent or Baptist.

John Tombes, a clergyman who adopted believer's baptism as a result of his scholastic interest in baptism, first advocated the practice of "open" communion in 1646.⁵⁷ He was soon answered by a Presbyterian who attacked his "hotch-

54. *Ibid.*, pp. 162-174.

55. For one of the best arguments against "mixed" communion, see the opinion of the "open" communionist, John Bunyan, in his *A Confession of my Faith and a Reason for my Practice*, in *The Complete Works of John Bunyan*, edited by J. P. Gulliver (Philadelphia: Bradley, Garretson, and Co., 1872), pp. 825, 828, 839.

56. For typical statements, see Martin Blake, *The Great Question*, 1645, p. 23; Benjamin Coxe, *An Appendix . . .*, 1646, in Underhill, *Confessions of Faith*, p. 59; E. A. Payne, *The Baptists of Berkshire* (London: The Carey Kingsgate Press Ltd., 1951), Appendix I, p. 148; William Allen, *Some Baptismal abuses Briefly Discovered*, 1653, 119p; William Kaye, *Baptism Without Bason*, 1653, 42p; T[homas] P[aul], *Some Serious Reflections*, 1673, 61p; (incomplete); John Denne, *Truth outweighing Error*, 1673; Henry Danvers, *A Treatise on Baptism*, 1674, 387p; and Kiffin, *op. cit.*, 163p.

57. John Tombes, *An Apology or Plea for the Two Treatises*, 1646, p. 94. Some would trace "open" communionism to Henry Jessey in 1645; indeed, his church seems to have been composed of Separatists (Independents) and Baptists. However, there is no evidence that he openly advocated it until around 1653.

potch" view of baptism and communion.⁵⁸ The baptismal and communion controversies of the late 1640's and 1650's caused Tombes to progress towards the "strict" position, but he never completely reached the position. In 1659 he said that he would not have communion with Presbyterians (of "Master Blakes congregation") "if they profess not saving repentance and faith."⁵⁹ He soon advised "baptized Christians . . . to associate together in Church Communion" and to separate from errors "in Faith, Worship, or Discipline."⁶⁰

The Bedford church, made famous by the ministry of John Bunyan, was one of the strongest advocates of "open" communion, but it zealously protected the practice of guarded communion. In fact, the Bedford church repeatedly refused to permit her members to communicate in churches which practiced "strict" communion;⁶¹ thus, it adopted an ecclesiastical rule which was as rigid as the "strict" communionists' rule of believer's baptism. The Bedford church admitted only Independents and Baptists to the Table during the seventeenth century. It was not until 1701 that a Presbyterian was admitted. Even then, however, guarded communion was preserved, for his faith and character were known.⁶²

As the foregoing evidence indicates, early English Baptists possessed a sectarian character which influenced their relations to themselves and to other religious groups. Using the Bible, and primarily the New Testament, as their supreme authority and the sourcebook of their faith and practice, they attacked those ecclesiastical traditions whose ministry, worship, communion, government, and discipline were suspected of corruption.

As understood by early English Baptists, the church is a spiritual, pure body in which divine grace, voluntary faith, and personal character are the chief elements. Each local congregation must reflect the spiritual nature of the church. Consequently, separation from polluted ministers, false wor-

58. Baillie, *op. cit.*, pp. 91f.

59. John Tombes, *Felo de Se*, 1659, p. 24.

60. John Tombes, *A Short Catechism About Baptism*, 1659, 17p. (unnumbered).

61. *The Church Book of Bunyan Meeting 1650-1821*, facsimile reproduction, with an introduction by G. B. Harrison (New York: E. P. Dutton & Co., 1928), pp. 21, 25, 57f, 61, 74.

62. *Ibid.*, introduction, p. 101.

ship, mixed membership, and priestly or ministerial domination is necessary.

Local, gathered congregations attempted to maintain the pure nature of the church by guarding the door of admission, by edifying the "saints" by prayer, Bible study, and exhortation, by protecting the members by mutual care over each other, and by preserving the church's character and reputation by excluding delinquent members. Another consequence of the spiritual church was the inter-relation of local congregations, which inter-relation was intended to serve the same kind of religious function as the inter-relation of believers within a local congregation.⁶³

63. The development of connectionalism or associationalism among early Baptists will be discussed in a future article.

A Paedobaptist Proof-Text

BY J. AYSON CLIFFORD

A common paedobaptist proof-text is Acts 2:39, which is often quoted without analysis or comment apart from the bare conclusion that it justifies the baptism of infants. Calvin, for instance, arguing against the Anabaptists, defends the baptism of children of believers with the summary statement: "To the same effect is the declaration of Peter to the Jews: 'The promise is unto you and to your children' " (Acts 2:39).¹ Calvin's modern disciples still follow his curt exegesis. Pierre Marcel in his careful study of the doctrine of infant baptism claims: "Peter and Paul uphold the vitality of the covenant in its New Testament dispensation and confirm that its benefits are extended to the children of believers" (Acts 2:39; 16:31). His only gesture in the direction of a precise exegesis of the text is the caveat: "The former reference, it is true, is valid primarily for the Jews; pagans are brought in only in the words, 'and to all that are afar off.'"²

The most thorough recent study of an official kind, the Interim Report of the Church of Scotland Special Commission on Baptism, leans heavily on this passage, again without any detailed scrutiny of the text itself. From Acts 2:38-39 the Report deduces three main points: (1) Christian Baptism involves repentance; (2) Those who are baptised are to have their children baptised with them, for in this text we have an unequivocal insistence that children come within the Covenant; and (3) Baptism is grounded in divine election.³

The first and third of these conclusions, unelaborated at least, might well go unchallenged. The second, however, involves so startling and emphatic a distortion of what Peter is actually saying, that it is natural to ask for a closer scrutiny of the text. The task becomes the more urgent when it is recalled that the Commission set out as its basic task "to examine the teaching of Holy Scripture, and to set it

1. *Institutes*, 4:16:15.

2. *The Biblical Doctrine of Infant Baptism* (London: 1953), p. 194.

3. *Interim Report* (Edinburgh: 1955), p. 21.

forth as carefully as possible." It would seem that here at least is room for a more careful examination of Scripture than the Commission has devoted to it.

The Promise

Taking the elements of Acts 2:39 in order we come first to *epangelia*. The immediate reference is to Peter's assurance in v. 38 that those who repent and are baptised in the name of Jesus for the remission of their sins shall receive the gift of the Holy Spirit. Behind his words are such statements as those of Acts 1:4 and 2:33, as well as foreshadowings in the Old Testament and the teaching of Jesus. Peter joins repentance and baptism together in the condition for the reception of the promised blessings of forgiveness and the Holy Spirit. Except for the fact that repentance is placed first, there is no indication in this verse of the relative importance of repentance and baptism. Peter does not stop to make fine distinctions. From the total message of the prophets, of John the Baptist and of our Lord, however, we must attach prior importance to the inward state of repentance rather than the outward act of baptism. Some may debate whether repentance is effective without baptism, but we must all agree that no baptism is effective without repentance. When man responds to God in Christ he is granted the spiritual blessings of forgiveness and the Holy Spirit, with all that His presence bestows. This is God's promise, and Peter urges his hearers to accept it.

The Recipients of the Promise

The people to whom the promise comes are set forth by Peter in three groups.

First come those who are listening to his words (*humin*). They represent contemporary Judaism, not only local but worldwide. Mingling with the Jews of Palestine are those of the Dispersion. Their generation has put Jesus to death, yet to these very people God in grace is offering salvation, and giving them a new chance.

Second on the descendants of this first group the promise is not limited to one generation, but is extensive also to their descendants. This we take to be the plain sense of *tois teknois humon*, in contrast with Marcel and the Church of Scotland Commission who understand the reference to

be to the immediate children only of the hearers. A number of exegetes limit the phrase in the same way, though it is not easy to approve their supporting reasons.

Alford says bluntly "your little ones." However, v. 17 which he quotes in support, speaks of sons and daughters who, far from being little ones, are sufficiently mature to prophesy and see visions, while his argument from Jewish thought would rule out little ones as well as descendants.⁴

The commentary on the Acts of the Apostles edited by J. P. Lange seems to reveal its dual authorship when at one point the phrase is understood as "the posterity of Israel,"⁵ but at another an impassioned plea is made that it must refer to little children on the grounds that unbaptised children (of believing parents!) would "remain in their sins condemned and reckoned among the devil's people."⁶

On the other hand, a commentator such as R. B. Rackham, who might have been expected to find infant baptism here, understands "the Jewish race."⁷ And in his work on Acts, F. F. Bruce sums up *humîn* and *tois teknois humon* with the comment: "The promise of the covenant of grace is not only to the present generation but also to those yet to come."⁸

Those who see in the phrase *tois teknois humon* a reference to small children take it for granted that the meaning of the word *teknon* is to be confined to young children: that this is not so, however, is so plain from New Testament usage as scarcely to require proof. It may be equivalent to "son" even where a grown man is meant (Mk. 2:5; Lk. 15:31); it is used of posterity, e.g. of Abraham (John 8:39); it is used metaphorically e.g. for disciples (II Tim. 1:2), for God's people (Phil. 2:15), for the inhabitants of a city (Mt. 23:27). The Scottish Commission's "unequivocal insistence" that children of tender years are necessarily envisaged by Peter is not supported by usage.

It should be noted that the "children" of this verse are

4. Alford, *Greek Testament* (London: 1861), vol. II, p. 28.

5. Lechler, G. V. and Gerok, K., *Commentary on the Acts of the Apostles* (Edinburgh: 1864), vol. I, p. 112.

6. *Ibid.*, p. 116

7. Rackham, R. B., *The Acts of the Apostles* (London: 1925), p. 30.

8. Bruce, F. F., *The Acts of the Apostles* (London: 1951), p. 98.

not mentioned in v. 41 among those who were actually baptised. This is what we should expect if they are the descendants of the Jews of the day, future generations still to receive the promise. Further, the description of the people baptised as "they that gladly received his word" would seem finally to rule out the possibility that some of them were infants.

The third group to whom the promise is extended is described as "all that are afar off." If this third class consists of future generations then we must revise our opinion that this can be the meaning of *teknois*. G. H. C. Macgregor has inserted a measure of doubt in his recent comment that *eis makran* may refer either to space or to time. Hence it may here mean either "those who live far away" (the Gentiles) or "your distant descendants."⁹ It is true that outside the New Testament this adverbial use of the feminine accusative of *makros* may in some instances express distance in time, but all other nine appearances of the phrase in the New Testament refer to distance in space. Hence it is likely that the reference here is to the Gentiles, those far away.

This view is strengthened when it is observed that the Gentiles are referred to in this same way both in Isaiah (57:19, LXX) and in Paul's citation of Isaiah (Eph. 2:17). It has been objected that Peter had not yet realized God's concern for the Gentiles, and so could not be speaking of them as recipients of the promise. But this ignores his earlier references in v. 17 ("all flesh") and v. 21 ("who-soever"). As Alford rightly says: "The Apostles had always expected the conversion of the Gentiles. It was their conversion as *Gentiles* which was still to be revealed to Peter."¹⁰ It is worthy of note that a major section of exegetical opinion is in agreement that the Gentiles are in view here.

To summarize: what then is Peter saying? He is telling his hearers that if they repent and are baptised they shall receive forgiveness and the Holy Spirit, and that not only they but their descendants and the Gentiles as well are to share in the promised blessings. He is not saying that if those present repent their children are to be baptised, any more than if those present repent all the Gentiles are to be

9. *Interpreter's Bible* (Nashville: 1954), vol. IX, p. 49.

10. Alford, *op. cit.*, p. 28.

baptised. Violence is done to the natural sense of the text by quoting it to end at "children." The inclusion of Gentiles is surely a reminder that the offspring of Jews (or of believers) have no more status in God's eyes than they.

The Divine Election

The final phrase of the verse introduces the divine call in the words *hosous an proskalesetai Kurios ho Theos hemon*. The Church of Scotland Commission makes an energetic point of this call of God, saying: "The Baptism for adult and child alike and the gift of the Spirit are grounded in the divine election."¹¹ About this conclusion three things should be pointed out.

First, it involves a serious misreading of the text. It should rather state: "The Baptism for Jews, their descendants, and the Gentiles alike, and the gift of the Spirit, are grounded in the divine election."

Second, this emphasis upon the divine election is in danger of negating the need for human response. The Commission continues: "Baptism is not the Sacrament of our repentance, nor of our faith, but of God's adoption and His promise of the Spirit."¹² (Hence an infant incapable of repentance and faith is to be baptised).

But are not God's call and human response both essential to the reception of His salvation? Baptism is the sacrament *both* of our repentance *and* of God's adoption. We are being untrue to biblical thought and to Peter unless we keep the truth of v. 39—"as many as the Lord our God shall call"—firmly tied to that of v. 17—"whosoever shall call upon the name of the Lord shall be saved."

Third, if baptism "is grounded in the divine election" it surely follows that baptism should be reserved for the elect. It cannot then be applied without discrimination to every child of believing parents, for it is tragically patent that not all children of believers prove to be God's elect, in spite of the Commission's extraordinary claim that "in the New Covenant infants who are baptised learn to call on the Name of God because they have been baptised into the Name of the Lord and belong to Him."¹³

11. *Interim Report*, p. 21.

12. *Loc. cit.*

13. *Loc. cit.*

The truth is that this final phrase of v. 39 saves us from the very mistake into which the theory and practice of infant baptism can so easily lead us, namely, that certain persons have a special spiritual status on account of their parentage. It assures us that the promise is for all those, Jews present or Jews to come, or Gentiles, who are moved by the call of **God to receive it.**

Pastoral Counseling of Candidates for Church Vocations

BY HENLEE H. BARNETTE

The contemporary preacher's task has become more demanding and varied perhaps than at any time in the history of the Christian Church. He is expected to be a combined preacher, pastor, administrator, organizer, and teacher. Recent surveys show that among these six major roles active pastors consider the administrative and organizational functions the least important while preaching and pastoral roles are thought to be the most important. Yet these pastors spend more time with ecclesiastical and organizational machinery than they do as preachers and pastors¹

Added to this multiplicity of formal roles of the preacher is that of the growing demand for pastoral counseling. This term is used to describe the deeper dynamics of interpersonal relationships between pastor and people, in which the former seeks to help the latter solve their personal problems and grow toward maturity. This type of counseling is to be distinguished from that of the pastor's more casual contacts as comforter, adviser, and routine socializing which does not get at the depth dimension of personality. By this type of counseling the pastor becomes aware of the dynamics of the relationship and the resources by which he can participate creatively in the life of his counselee.

Among those who need pastoral counseling at the deeper level are persons who are about to or have already become candidates for church vocations. By "candidate" is meant the person from the time he "aspires toward a church vocation until he receives financial support for total vocational service to the church."²

1. Samuel Blizzard, "The Minister's Dilemma," *The Christian Century*, (April 25, 1956), pp. 508-510.

2. Samuel Southard, Jr., *The Counseling of Candidates for Church Vocations* (Unpublished Th.D. dissertation, Southern Baptist Theological Seminary, 1953), p. 3. This is one of the most comprehensive and thorough studies of the subject.

Need for Pastoral Counseling of Candidates

The imperative need for the guidance of young people in the choice of a religious vocation is pointed up by three factors, which require some individual analysis.

The first factor is the confusion among candidates. An increasing number of young people who enroll in seminaries do not understand the meaning of being "called" into special Christian service. Moreover, they have not settled in their minds just which specific church vocation to enter. Often I hear a student say: "I know that I am called of God into religious work but I have not been able to define clearly just what He wants me to do." Others are not quite certain that they have been called. Some arrive at seminaries hoping to find a solution to their frustrations. Sometimes pastors direct to seminaries men whom they know to be emotionally unstable. When one of the students gets into difficulty and their pastor is informed, he usually remarks that he knew that the candidate was emotionally upset but felt that seminary experience would be therapeutic. But a seminary is not a hospital. It is an educational institution which requires years of protracted intellectual discipline. Because of the pressures involved, it is unwise for immature and emotionally disturbed persons to pursue a program of study in a seminary.

The second factor is that pastors often do not counsel the church vocations candidates in their churches. In 1953 a survey³ of 500 students in a Southern Baptist seminary revealed that only one-third of them talked with their pastors as much as an hour about their decision to enter a church vocation. Public decision was made in most instances in the home church. Over half of the candidates who talked with their pastors felt that they received some help with their problems, but most of the counseling was informal and of a "catch-as-catch-can" nature. Only 16 percent had as much as one formal interview with their pastors, that is when he sat down with them and gave his full attention to them for as much as an hour. Though 23 percent of the candidates sought information about church vocations, only 12 percent received it; and although 39 percent sought help with their

3. *Ibid.*, Chapter IV.

intimate personal problems, only 7 percent felt that they received it.

The third factor is the increasing number of candidates for church vocations. Last year there were 10,454 ministerial students in Southern Baptist schools along with 2,601 mission volunteers. This does not include approximately 2,500 students enrolled in the Seminary Extension Department.⁴ These figures represent an increase of approximately 48 percent in the number of candidates for church vocations since 1950.

Moreover, a career inventory survey by the Education Commission of the Southern Baptist Convention made in April 1955, revealed that church work comes third in the vocational interest indication per 500,000 boys in Training Unions between the ages of 13 and 18. Engineering ranked highest and aviation second highest in the group. Girls of the same age group put religious work at the top. Secretarial work, nursing, music, teaching and social work followed in this order.

While other denominations are desperately recruiting candidates for church work, Southern Baptists seem to have an abundant supply. This fact provides the pastor with the responsibility and opportunity to give the candidates guidance as they evaluate and choose their specific church vocations. At present recruitment and cultivation of candidates is haphazard. They tend to make their decisions to move toward a church vocation on their own. No doubt this accounts for much of the frustration of students in their struggle to accept themselves and to give themselves to a particular religious task.

Implications of Christian Calling for Counseling

The choosing of a specific church vocation should be determined in the light of the biblical view of calling. In the first place, the New Testament teaches that all Christians are ministers and witnesses of Christ. To all believers, Peter says, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Pet. 2:9 RSV). According to John in Revela-

4. *Southern Baptist Handbook*, 1955, p. 40.

tion, every believer is a priest: "To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever" (Rev. 1:6 RSV).

In the second place, the New Testament knows nothing of the division of the church into "clergy and laity." All are called and all are on the same level (Phil. 1:11). Dr. W. O. Carver has rightly observed:

All the historians agree that the ministry in the first century was produced within the Christian body and had no superior authority, not indeed any authority apart from functional service. The laity was the basic reality, the clergy was its creation, and only when, in later generations, chiefly in the second and third centuries, the servants claimed and established themselves in authority, did they become "the clergy."⁵

In this connection Sabatier says, "The testimony of the early church is universal, and admits of not a single exception."⁶

Finally, the New Testament knows nothing of the division of work into the "sacred" and the "secular." So much has been said about "full-time Christian work," meaning the work of preachers and other professional church workers, that the impression has been created that no work is Christian unless done for an ecclesiastical organization. However, all work which meets real human need is ordained of God. Of this Trueblood writes:

Though we have been wholly justified in glorifying this sense of divine call to the ministry, we have been foolish to limit the idea to such work. If ours is God's world, any true work for the improvement of man's life is a sacred task and should be undertaken with this aspect in mind . . . Instead of full-time Christian service, we shall do well to speak of "full-life Christian service." The really crucial decision comes when a man decides that he will live his whole life in what the late Thomas Keely called "Holy Obedience." Whether that leads to farming or banking or evangelistic work in Africa is then wholly secondary.⁷

5. W. O. Carver, "Nature of the Distinction Between the Clergy and Laity," *The Review and Expositor*, XLIII, i (Jan., 1948).

6. Auguste Sabatier, *Religions of Authority and Religion of Spirit* (London: Hodder and Stoughton, 1904), p. 77.

7. Elton Trueblood, *The Common Ventures of Life* (New York: Harper and Brothers, 1949), p. 85.

Within the universal call of God to salvation there is a great variety of ministries in which the believer who receives the gift may exercise it. Paul mentions the gifts for prophesying, teaching, working miracles, healing, serving, administrative work, evangelizing, pastoring, benevolence, and others (Rom. 12:6-8; I Cor. 12:4-5; Eph. 4:11-13). These are avenues of service within the universal calling. Within the universal call there is a call to a specific church task to those who have the gift for it. A call to be a pastor is only one of the many functions within the New Testament ministry.⁸

Inevitably the question arises as to who calls candidates to church vocations. Both God and the church are involved in this calling. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). This dual responsibility is seen also in the statement that "they sent them away," after the church had fasted, prayed, and laid their hands on them.

It has been the custom of some Baptist churches to set aside one of the members to be the preacher and pastor, often against his will. Dr. George Truett was thrust into the preaching ministry by his church against his vigorous protest. He described this experience:

There I was, against the whole church, against a church profoundly moved. There was not a dry eye in the house — one of the supremely solemn hours in a church's life. I was thrown into the stream, and just had to swim.⁹

Too often it is the practice today for the individual to announce to the church that he has been called of God to preach. Churches sometime automatically ordains all of those who announce publicly their call. It is imperative that churches take more seriously their role of cooperating with the Holy Spirit who calls some to specific church vocations. God's call and the church's confirmation will safeguard the people from self-appointed prophets who confuse the people and divide the churches.

The question of ordination inevitably arises. References in the New Testament concerning ordination indicate that it

8. Carver, *op. cit.*, p. 29.

9. P. W. James, *George W. Truett* (Nashville: Broadman Press, 1939), p. 49.

was done by laying on of hands by the church. After the prophets and teachers had fasted and prayed, they laid their hands upon Barnabas and Saul and sent them forth. The laying on of hands was a symbol that these men were being dedicated to the doing of the particular task of serving as missionaries. The ordination was not election to a separate class in the church, nor did it confer upon them ecclesiastical authority, power, or privilege. It was a simple dedication to a specific religious role. An ordained "minister," then, is a layman with a special religious task. The only difference between the "laity" and the "clergy" is that of function.

What then are the implications of this view of Christian calling for the counselor? In the first place, it means that the counselor can say to his young people that all work is sacramental which meets the real needs of men. Again, some young people feel called of God to religious work, but they need guidance in deciding which church vocation to choose. He can help them to evaluate their particular gift and to discover the special function for which they are best suited. The only difference in the "call" is specialization of function. He can show that one can realize his sense of calling in one of many types of ministry. A young lady in college insisted that she was called to be a medical missionary, but she gave every indication of being incapable of passing premedical work. It was suggested that she go into either social work or teaching, because of her aptitude for the studies required for them. Eventually she became a teacher and is now very happy in her work, and she has a sense of religious mission in her work with children.

Resources for Counseling for Church Vocations

There are more than 45 different church vocations.¹⁰ Most young people make their vocational decisions before they leave home. There are certain resources at the disposal of the pastor to aid him in giving vocational guidance. We shall look at some general ideas for all church vocations and then offer some specific suggestions for counseling those going into the pastoral-preaching ministry.

10. John Oliver Nelson, *Opportunities in Protestant Religious Vocations* (New York: Vocational Guidance Manuals, Inc., 1952).

General Resources of Counseling

There are several sources of insight into counseling for vocations and practical programs of implementation.

First are the findings in the field of psychology, which are making it possible for the pastor to understand the dynamic nature of personality. Depth-psychology helps him to get beneath the surface of action to the motivating forces of life. It reveals that all action has a residue of meaning which can be understood only by the depth factor. With this kind of insight one can better understand a variety of actions manifested in the candidate for a church vocation. Thus the pastor is in a better position to guide the candidate in the wise choice of a specific religious task. This is not to say that the pastor is to become a self-styled psychiatrist, but it does say that he can utilize the findings of psychology for the understanding of the candidate's motives and aptitudes. Dr. W. E. Oates furnishes some invaluable aids for this type of counseling. He combines the insights of biblical revelation with the facts of clinical psychology into a relevant approach to the understanding of human personality.¹¹

Second is the literature in the vocational field, which is growing rapidly. One will find W. O. Carver's book, *The Glory of God in the Christian Calling* (Nashville: Broadman Press, 1949), to be a provocative and helpful volume in understanding the biblical concept of calling. Others which will be of genuine aid are Elton Trueblood, *Your Other Vocation* (New York: Harper, 1952); Alan Richardson, *The Biblical Doctrine of Work* (London: SCM, 1952); and Robert Calhoun, *God and the Day's Work* (New York: Association Press, 1943).

Factual information on various vocations may be had in the following pamphlets and booklets: "If you Want to Be a Missionary Nurse" (a series of these pamphlets available from the Southern Baptist Foreign Mission Board, Richmond, Virginia); "A Medical Question Box," (Student Volunteer Movement, 156 Fifth Avenue, New York); "Keep That

11. Wayne E. Oates, *The Christian Pastor* (Philadelphia: Westminster Press, 1951); *The Bible In Pastoral Care* (Philadelphia: Westminster Press, 1953); *Religious Factors in Mental Health* (New York: Association Press, 1955); *Anxiety in Christian Experience* (Philadelphia: Westminster Press, 1955).

Dream Alive" (Nashville: Methodist Publishing House) prepared especially for draftees; "Careers" (series "Clues to your Career" and "Career News," published by the Education Commission of the Southern Baptist Convention, Nashville, Tennessee); "Out of the Uniform into What?", "Women's Church Vocations," "Possibly the Ministry," (Joint Department of Christian Vocation, 297 Fourth Avenue, New York).

Third is the plan of promoting a vocational emphasis week in a church. It can be held in connection with high school students. Christmas holidays when both high school and college students can meet together would be an ideal time for the program. Helpful materials are to be had in *Christian Youth and Christian Vocations* (United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois), and John O. Nelson, *Opportunities in Protestant Religious Vocations* (op. cit.).

Specific Guidance of Candidates for the Pastoral Ministry

There are at least three specific things a pastor can do to nurture and encourage the growth of young preachers.

First, he can provide clinical supervision in the work of a pastor. For example, he can let the young preacher accompany him when he visits the sick, the shut-ins, and on some problem visits. Again, the young minister may sit in and observe deacon's meeting, committee planning sessions, and the making of wedding and funeral plans. Moreover, this pastor can take the candidate into his study and teach him the fundamentals of sermon preparation. All of this does not take up much extra time of the busy pastor. He simply allows the candidate to participate with him in what he is going to do anyway.

Second, the pastor may wisely guide the candidate in practical matters which will contribute to his getting started in the right direction and give him a chance to exercise his gift of preaching. For instance, my own pastor immediately became aware that God was calling me into some special religious work. He took the initiative and asked if I were struggling with the call to preach. When I answered that I was, he said, "The same God who calls to preach calls to

preparation for preaching." He proceeded to provide books helpful to my understanding of the Christian calling. He saw to it that I had an opportunity to conduct prayer meetings occasionally. He gave me the opportunity to teach a Sunday School class. He put me in charge of a Sunday School mission in a deteriorated zone of the city. He helped me to select a college and kept in touch with me during my college years. Every other candidate for the ministry in his church received the same attention. Today there are a half-dozen or more college and seminary trained men from his church who hold important pastorates in the South.

Finally, the pastor can help the young preacher to face up to his personal problems and to resolve them. His major problems are: choosing and financing education, feelings of personal unworthiness, problems of theological thought, and problems of courtship and marriage. Pastoral counseling from the beginning of the candidate's decision would save him from frustration later on.

God has blessed Southern Baptists with an abundance of candidates for religious work. It is largely the responsibility of the local pastor to help them to clarify the meaning of Christian calling, to provide information about church vocations, and to nurture the growth of his members who are called into special religious work. He must also help all of his people to see that all work is significant if done for the glory of God and for the service of neighbor. Recently I attended a symphony concert. One musician stepped from behind the curtains and tapped a small triangle a few times. This was the extent of his contribution to the great and stirring performance. But the symphony would have been incomplete without it. The conductor would have noted his failure to do his task. God has a work for all of us to do. May our prayer be that of George Herbert:

Teach me, my God and King,
In all things Thee to see;
And what I do in anything,
Do it as for Thee!

Book Reviews

Faith, Hope and Love. By Emil Brunner. Philadelphia: The Westminster Press, 1956. 78 pages. \$1.50.

This translation of an able monograph upon the central Christian themes is a welcome addition to the volumes written by the great Swiss theologian. Brunner rejects the Roman view of faith, hope and love as three virtues. He holds that each represents the totality of Christian existence, and that they are to be differentiated on the basis of their reference to the three dimensions of time in which the Christian lives — past, future and present respectively.

Faith is related to a past event, the Cross of Christ, but it is hereby related to our own personal past. Christ has taken upon him our guilt for past sin. We cannot do anything about our guilt because we cannot do anything about our past, which is out of our hands. Equally we cannot forget it, as modern man tries to do. Our guilt is a reality in the present, for which we cannot forgive ourselves. But God takes our guilt as seriously as we ought, and covers it forgivingly in the sacrifice of Christ. In the Cross we have to take our guilt seriously, and we find it dealt with redemptively by God, who, in the Cross, frees us from the burden of the past.

Hope is afforded a like careful analysis by Brunner. He gives a penetrating critique of current secularism, its atheistic basis and its inevitable outcome in totalitarianism. In the personal aspect of hope — eternal life, he reminds us that there is no natural personal immortality in New Testament thought, but that the emphasis falls on God's act and on personal resurrection. He draws the now familiar distinction between pantheistic mystical absorption and the personal communion with God implied in the Christian doctrine of eternal life, grounded in our experience of the love of Christ. He spends much time on the current existentialist preoccupation with nothingness and human existence as life unto death, pointing out that only the love of Christ removes the anxiety of life and the fear of death by assuring us that the love of God which comes to us now will come to us for eternity. "If life ends with nothing, then it is nothing." There is a short but provocative paragraph upon the social and universal aspect of the Christian hope.

The chapter on "Love" offers an analysis of *agape* in contrast to *eros*, and draws faith and hope together in our present encounter with God's love in Christ. Christ sets us free from the past by taking its guilt upon himself, and frees from the future by offering himself to us as our future, but all this is possible because he bestows God's *agape* upon us here and now. ". . . to become a living heart instead of a worried, self-centered heart means to become present . . . as real Christians we are present with our fellow men; we have real presence."

This is a seed book for sermons as well as a useful compendium of sound theological thinking.

E. C. Rust

Luther's Works, Vol. 12: Selected Psalms I. Edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1955. 418 pages. \$4.50.

Luther's Works, Vol. 13: Selected Psalms II. Edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. 451 pages. \$5.00.

Luther's Works, Vol. 21: The Sermon on the Mount; and The Magnificat. Edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. 383 pages. \$4.50.

These are the first three volumes to appear in a new, 55-volume, English edition of *Luther's Works*. The translations are based on the great Weimar edition, *D. Martin Luthers Werke*, (Kritische Gesamtausgabe, Weimar, 1883-present). Those whose own study on the originals has earned them the right to a judgment, have been uniform in their praise of the translators.

Even though planned in 55 English volumes, this series will not be the complete Luther. Certainly, however, what was of permanent importance in the thought and work of the Reformer is here available. The first 30 volumes (i.e. first according to their series numbers, not according to the order of their proposed publication) will contain Luther's expositions of the Bible: 20 volumes on the Old Testament, and 10 on the New. The remaining 24 volumes will include the "Reformation writings" and other occasional pieces. The final index-volume — among other standard matters — will carry a glossary of some of the technical words from Luther's vocabulary. This, in itself, will be very valuable.

The whole series, apparently to be known as the *American Edition*, is being published conjointly by the Concordia Publishing House, and by the Muhlenberg Press. Both format and print are attractive.

Volume 12: Selected Psalms I, treats of Psalms 2, 8, 19, 23, 26, 45, 51. The longest treatment is given to nos. 2, 45, and 51. These are class-room lectures, dating from 1532. The others are from lectures, sermons, or, as in the case of Ps. 23, from worship conducted by Luther in his own home. Most of these are prior to that date. Expository and sermonic elements often blend in the expression of Luther's practical purpose.

Volume 13: Selected Psalms II, deals with the exposition of Psalms 68, 82, 90, 101, 110, 111, 112. These expositions derive from Luther's classroom and pulpit, and show his many-sided interests as well as his theological and devotional power. *The Psalms* was Luther's favorite Old Testament book.

The writings contained in *Volume 21: Sermon on the Mount and The Magnificat*, were born in 1521, when Luther, at the age of 37, was being driven, by the logic of his position and by the force of events, into final break with Rome. In the *Sermon on the Mount*, Luther deals with the whole round of faith and duty, both for the believer and for society. As to *The Magnificat*, Luther expounds this

canticle — a canticle at once lovely and radical — with great insight into and understanding of the human situation.

Luther is one of the comparatively few figures in Christian history of whom account must be taken by all. Few men have ever been as completely at home in the Bible. Few have ever been either more simple or more profound. Few, of any age, are so contemporaneous. The Gospel — God's Word, Jesus Christ — was, to Luther, the clue to both Testaments and the ground of their unity. Luther was in constant touch with both — reading the Old from the light of the New, and illuminating the New from its connections with the Old. He busied himself as a university lecturer more with the Old Testament than with the New. Indeed, it has been suggested that if Luther were a professor in a modern theological faculty, he would occupy not the chair of New Testament, much less that of systematic theology, but that of Old Testament.

Here is the marrow of a deep and relevant divinity for all who will make time and take trouble to learn.

Heartiest thanks, and best wishes in this gigantic publishing venture, are due to publishers, editors, and translators. May a wide use of these volumes contribute to a deeper understanding of that Gospel to which alone Martin Luther was committed. (Since Luther thought of himself as nothing, and of the Gospel as everything, the reviewer is moved to wonder what the Reformer's reaction would be to the dust-jacket picture of himself on a pedestal!)

T. D. Price

The Pauline View of Man. By W. David Stacey. London: Macmillan and Company, 1956. 253 pages. \$5.75. Published in America by St. Martins Press, New York.

Several significant contributions to the Biblical view of man have been made in the twentieth century. The major ones are those by Robinson, Pedersen, and Burton. Study at first centered in the Old Testament, but more recently the shift has been made to the writings of Paul. The present volume embraces most of the material in both the Old and New Testament. The first 117 pages, intended as a background to Paul's View of man, is a splendid survey of the influences of Judaism and Hellenism on the Biblical view of man expressed in the writings of Paul. In fact, the statements on the Greek and Hebrew views of man are about as good as one can find. The suggested references, along with the summary, point the student to the best materials.

The organization of the Pauline view of man includes ten major terms: soul, spirit, natural and spiritual, flesh, spirit and flesh, body, heart, mind, conscience, and the inward man. The chapter on the soul will shock the Platonists out of their poise by the evidence that the soul is not only spoken of as living but there are at least thirteen references to the soul being dead. This is enough to call a Platonist convention for the defense of the faith, but the readers of A. R. John-

son, *The Vitality of the Individual in Ancient Israel*, will not be shocked at all. His discussion of flesh is a splendid summary, but again the readers of Rudolf Bultmann's *Theology of the New Testament* will find this familiar territory. The discussion on the body is much along the line of John A. T. Robinson and the discussion of conscience is very similar to the work of C. A. Pierce. These comparisons are not intended to discount the value of the book. It is an effort to say that the serious student of the Biblical doctrine of man will find no volume more useful than the work of Stacey. It would take a score of books to find even half of the material in this volume. Much of the material is for the most part original. There is no discussion on sin because the author is using the term man in the restricted sense. Only one omission seems strange. There is nothing in the book on the image of God in man. This is certainly a Pauline concept.

Dale Moody

The Christian Faith. By David H. C. Read. New York: Charles Scribner's Sons, 1956. ix-175 pages. \$1.95.

Dr. Read is successor to Dr. George Buttrick as minister of the Madison Avenue Presbyterian Church, New York, and we welcome this small but stimulating volume from his pen. In brief compass it offers an exposition of the Christian faith. It begins by setting out the credentials of that faith in the Christian Church and in the Bible, and there follows an able exposition of the unique place of Jesus Christ in the religious consciousness. We are reminded that the relation of the believer to Jesus Christ is unlike that of the devotee of any other religion to its founder. "Only of the Christian faith could it be said that if the founding personality were dissolved into myth the religion itself would collapse, leaving, no doubt, an enduring ethical and spiritual influence but no trace of the driving and controlling impulse that has changed world history during the last two thousand years." Indeed "nothing less than the belief that Christ is Lord and God has ever ultimately nourished the Christian community".

Dr. Read recognizes that our credal language is alien to modern ears, and valiantly endeavors to safeguard its basic content whilst re-expressing it. Hence he gives a careful description of our Lord's humanity and of his divine nature. In discussing the nature of God, our author makes everything Christo-centric. There is an excellent chapter on "Life and the Spirit", and the treatment of the Holy Trinity is suggestive for the preacher. It makes points of view familiar to the philosophical theologian provocative to the thought and communicable in the language of the man in the pulpit.

This is a good book. Our preachers should possess it and use it in their pulpit preparation. We have too little doctrinal preaching nowadays, and no one can read this book without feeling the urge to do just that.

E. C. Rust

Religion and the Christian Faith. By Hendrik Kraemer. Philadelphia: The Westminster Press, 1957 (First published in England, 1956). 461 pages. \$6.00.

No review of this work is adequate which fails to point the reader on to the reading of the book itself. And what a book!

Hendrik Kraemer — one of the important contemporary interpreters of the Christian faith, and at the same time a leading “scientific” student of religion and religions — offers here the ripest fruit of his mature reflection and research. To read it with understanding is virtually an education in itself. It represents the culmination of studies (and “programs”) announced in some of the author’s earlier writings: *De Dwaasheid Gods en de Wijsheid der Menchen*; *De Ontmoeting van het Christendom en de Wereldgodsdiensten*; and, the widely discussed, *The Christian Message in a Non-Christian World* (New York, 1938). The last-named work is the most significant contribution to the theology of the Christian world-mission to appear in this century. Though many of its data needs now to be brought up to date (twenty years have elapsed), its main positions are as solid as ever. It is an exposition of the Christian faith and ethic in the face of the religions of mankind.

Religion and the Christian Faith, is much more concerned for religion than for the religions which express religion. The work is a study and interpretation of the religious consciousness (and the religions, Christianity included) from the perspective of the revelation of God in Christ. As such it crosses and recrosses the fields of the history, the phenomenology and the philosophy of religion — as well as of theology. In *The Christian Message*, Kraemer refused to identify the places in the non-Christian religions which could properly be viewed as meeting-places between God and man. In *Religion and the Christian Faith*, Kraemer identifies the human religious consciousness as a witness to an often genuine (if often distorted) encounter with God. This does not indicate, in the reviewer’s judgment, any basic alteration of view-point from the earlier work. Kraemer is not to be understood as a contemporary protagonist of “natural theology.” The problem is more subtle. His position is to be understood, not as an endorsement of what he once repudiated but as an examination of what he once refused to examine. The earlier work does not deny that God actually meets man in the great religions. It simply refuses to discuss “where” this might be so. In the present work, the religious consciousness (manifest in the various religions) is made the locus of this encounter. But the clue to this is not a shift to natural theology *per se*, but rather the assertion of the dialectical character of Truth known on the ground of revelation and apprehended by faith. The way in which Kraemer holds empirical Christianity (and its institutions) under the scrutiny and judgment of the revelation which produced them, is sufficient evidence that he is not dealing in the formalized patterns of natural religion. This also explains how he is at once more broad in sympathy

and more concerned for truth than is possible on the ground of syncretism.

Only a mention of the book's structure is here possible. After a survey of the current situation, he deals with "The Study of Religion," (Part One). Hindu philosophy and spirituality are taken (Part Two) as a test-case for the author's understanding of religion and religions. This comes in the form of an investigation of the thought of Sarpevalli Radhakrishnan. The next hundred pages (Part Three) offer a survey from Christian history of the various types of theological attempts to deal with the problem of religion and religions. This is followed (Part Four) by a Biblically based analysis of the same problem. The Christian dialogue with religion and religions (Part Five), is followed by a study of certain contemporary questions for Christian Faith (Part Six) which this dialogue raises. Paul Tillich, in this last section, comes in for some quite telling criticism.

Here is a book to be chewed and digested. The reviewer expects to put it alongside *The Christian Message in a non-Christian World*, and a few select others, as a volume to be consulted again and again.

T. D. Price

Biblical Criticism. By Wick Broomall. Grand Rapids: Zondervan Publishing House, 1957. 316 pages. \$4.95.

Here is another book written from the fallacious assumption that Old Testament scholarship is to be divided into the camps of either the "modern liberals" or the "historical conservatives". It cannot be stated that the book is a genuine effort to deal with the problems of Biblical criticism. From beginning to end, the style used is such as to serve only in engendering bitterness.

Often the author is fighting a battle which no longer needs to be waged. Certain tentative conclusions of scholarship are presented here as dogmatic assumptions. Then the opposite attack is presented in harsh fashion.

The suggestion is implicit that whoever fails to date a book as the author here dates it is a "liberal". No opportunity is left for a "middle of the road" approach. For instance, H. H. Rowley who certainly differs from many of the more radical critics is classified as one with a "modern (liberal) viewpoint." This in itself illustrates the error of the author's approach.

There is little documentation in the book. The reviewer wonders whether the work would have been possible at all had the author not had before him the work of Dr. Robert Dick Wilson. Often at critical points in the discussion, the author refers the reader to his later arguments. At times this reader could not find the presentation of the "later proof."

Relative to the field of Biblical criticism, this book adds nothing except a bitter spirit.

Ralph H. Elliott

Der Prophet Jeremia. By Artur Weiser. KAP 25:15-52:34. Gottingen: Vandenhoeck and Ruprecht, 1955. 260 pages.

This second volume of the commentary on Jeremiah in *Das Alte Testament Deutsch* series of commentaries is, as the first volume, by the well-known Old Testament scholar, Artur Weiser, and it follows the same pattern. Weiser is a convert to the cultic approach to prophetic oracles, and he uses this effectively but somewhat excessively in his approach to the prophetic message. The book is characterized by Weiser's rhythmic translations of Jeremianic oracles, and the section on the new covenant in chapters 30 and 31 is marked by real insight.

The last section of this volume provides an introduction to the general work, containing a valuable critique of Jeremiah's life and work and of his contribution to the religion of the Old Testament. In his consideration of the Book of Jeremiah from the standpoint of structure, Weiser believes that the prophet's own message concludes in chapter 36, and that chapters 37-45 should be ascribed to Baruch interpreting Jeremiah after his death. He ascribes the foreign prophecies of chapters 46-51 to the exilic period, and holds that chapters 26-36 are an expansion of the first twenty-five chapters in which Baruch adds to the record of Jeremiah's message and provides its setting, as where chapters 26 and 7 supplement one another in the famous temple speech.

E. C. Rust

The Roman Mind, Studies in the history of thought from Cicero to Marcus Aurelius. By M. L. Clarke. Cambridge: Harvard University Press, 1956. 168 pages. \$3.75.

The effective interpreter of the New Testament must soon discover that in addition to the task of interpreting the text before him, he must interpret the world into which the gospel came. This book makes that task easier, for it introduces the student to an aspect of the Roman world which is frequently overlooked. It shows that the Romans were not only soldiers and administrators. To be sure, their thought was largely an adaptation of Greek ideas, but we discover how those ideas were adapted and related to the Roman tradition and how they were used by Rome's intellectual leaders from Cicero to Marcus Aurelius.

There is no attempt to relate this thought-history in terms of its impact on New Testament thought, but the careful reader will frequently find his understanding of the New Testament clarified. Although information is drawn largely from the literary remains of the Roman world, one often sees the average man as he is reflected in the literary circles. An epilogue traces the influence of Roman thought upon early Christian fathers.

Heber F. Peacock

Exposition of Genesis. By H. C. Leupold. Grand Rapids, Michigan: Baker Book House, Vol. I and II, 1942 (Reprint 1950). \$3.50 each. 1220 pages.

This two volume commentary on Genesis has been reprinted and bound in a form to match the Barnes Notes Series.

The author holds that Moses wrote Genesis, as well as all of the Pentateuch with the exception of Deuteronomy 34. In support of his opinion he uses three passages in Exodus (17:14; 24:4; 34:27) to prove that Moses wrote all of Exodus; he cites one verse in Numbers and six passages of Deuteronomy. On this evidence he says "we may very reasonably conclude that they were written by Moses, the conclusion follows very properly that none other than the author of these later four books would have been so suitable as the author for Genesis also." He indicated that the book itself makes no statement as to its author. Thus, he puts forth his opinion as the main conclusion even though there is no real evidence to support such.

Renowned scholars such as Gunkel, Driver and Skinner are written off as pseudo-science "without reservation." He spends many pages trying to show the superiority of Keil and Hengstenberg.

There are many evidences of scholarship and many valuable observations. He investigates the text verse by verse. The reader will profit much by close study. He will find it necessary, however, to check the statements for accuracy in many places. The word *bara'* is described by the statement (p. 93) "to bring things into being that had no previous existence is well described by this word." The lexicons indicate that *bara'* is used exclusively of the activity of God but does not mean creation *ex nihilo* in itself. This is a good example of his pushing an idea too far in claiming an interpretation.

Many words are wasted by the presentation of preposterous ideas such as the statement on the threefold use of the verb create in Genesis 1:27. "Whether the threefold use of the term is to be accounted for by the fact that the triune God is the Creator, is a question that we feel inclined to leave open. To use such a conclusion seems to lay more in the statement here made than it can justly bear." Such caution in a context of such strong convictions indicates bias rather than true interpretation.

The emphasis on such New Testament terminology as the *Trinity* and *Holy Spirit* repeatedly throughout the exposition is out of proportion. Such terms were not in the consciousness of the writers of the Old Testament.

A student will profit much by studying this commentary in that he will find the various theories presented with the exception of the Scandinavian school. Whether the conclusions reached are taking into consideration all facts properly is questionable. This commentary will assist the diligent student in his verse by verse study of Genesis.

J. J. Owens

Beginnings: Genesis and Modern Science. By Charles Hauret. Dubuque: The Priory Press, 1955. 304 pages. \$3.25.

Words, words, words — “of the making of books there is no end.” How unfortunate it is that this one was not concluded after the first two chapters. In the foreword, introduction, and early chapters, the author promises a frank look at the problem sections of Genesis. A principle of interpretation is enunciated which points up the Bible as a religious book — and which suggests that one ought not look there for accuracy of science, chronology, and biology. It is recognized that the biblical writers were children of their own times and cultures. The author calls attention to the need of emphasizing the message rather than the form of the narrative.

One must agree with the announced principles on which the author indicates that he will work. These principles are well stated and promise challenge. It is in the application of his principles during the process of interpretation that deterioration sets in. The tools of literary criticism and history are sublimated beneath the so-called higher directives of the church. One must admire the author for frankly indicating that this is done. It is tragic that a good mind is so stifled.

The first two chapters of the book are valuable because of the splendid portrayal of interpretative principle. The remainder of the book is useless for it fails to develop and use the principle enunciated.

Ralph H. Elliott

Scripture and Tradition. Edited by F. W. Dillistone. Greenwich: The Seabury Press, 1955. 150 pages.

Five essays bearing on the relationship of scripture and tradition have been published together to give us this book. Three of the essays were presented in Cambridge, 1953, at the Conferences of the Evangelical Fellowship of Theological Literature. The other two essays were written especially for this volume. Those men involved are F. W. Dillistone, G. W. H. Lampe, F. J. Taylor, R. R. Williams, and D. E. W. Harrison.

An attempt is made to trace the relationship of scripture and tradition from the period of the Early Church through the Reformation emphasis to the present day. But the jacket claims for the book more than the book itself actually delivers. The survey is not “broad” as claimed; the coverage is not “thoroughly” done; the appeal for a new doctrine of the spirit is not “powerful.”

The basic orientation for the essays is good for it represents a proper emphasis upon and appreciation for both scripture and tradition. Tradition helped to make scripture and scripture makes tradition. This insight is not underscored in the book as much as it might be. The lack is accounted for by the rapid survey of a large volume of material. If the general idea of the essays could be pre-

sented against the background of larger research, the insights would be stronger and more penetrating.

This volume might be pursued as an initial study of the problem.

Ralph H. Elliott

The Siege Perilous. By S. H. Hooke. London: SCM Press, 1956. 264 pages. 21s.

Bringing together a group of his essays written over a period of twenty years, S. H. Hooke renders his usually valuable service in giving penetrating insights into scriptural backgrounds. They are called "Essays in Biblical Anthropology." This means that the trilogy of anthropology, archaeology, and Biblical Study is used to aid in Biblical interpretation. The title for the book comes from the first paper which attempts to set down the framework — a perilous one — of Hooke's method.

There is actually little in the book which is new. But it is valuable for it shows the initial suppositions and tenets of a thorough scholar. Thus one can trace the continuous growth of these ideas in both the English and Scandinavian schools.

One suspects that as Hooke has grown older, he has taken more and more of a cautious and meditating view. This is especially seen in a 1954 lecture, delivered by Hooke at the Oriental Society of the University of Manchester, in which he firmly underscores the historicity of the patriarchal period. The lecture was called "Myth and Ritual Rediscovered" and it gives a good idea as to the proper concept of myth and ritual. His essay on "The Sign of Immanuel" offers some valuable suggestions relative to Isaiah 7:14.

Pastors searching for refreshing study insights would appreciate the book.

Ralph H. Elliott

Christology and Myth in the New Testament. By Geraint Vaughan Jones. New York: Harper and Brothers, 1956. 295 pages. \$4.50.

The problem of myth in the New Testament continues to disturb the theological atmosphere. Not since the time of Strauss has an issue generated so much heat as the demythologizing theories of Rudolf Bultmann. Distinguishing between the historical (*historisch*) and the historic (*geschichtlich*) Jesus, Bultmann blasts the "Jesus of History" of liberal protestantism with ammunition that makes Schweitzer seem mild. Prolegomena of this volume introduces the problem and suggests that the picture of Jesus in the epistles needs to be corrected by the view of the synoptic gospels. Apparently, Jones believes that there is more of the historical Jesus in the synoptic gospels than there is in the epistles.

Part II (*The Problem of the Mythological*) is an analysis of the

logos christology so prominent in John and of the wisdom christology more typical of Paul. The suggestion on the categories in the christology of Karl Heim, the anthropology of L. S. Thornton, and the philosophy of A. N. Whitehead, are more of a process of remythologizing than demythologizing. It is about as easy to make John and Paul relevant to the average congregation as it is to translate the christology in the difficult categories of these contemporary thinkers.

Part III (*Kyrios Christos*) has two interesting suggestions. In the discussion of the incarnation a distinction is made between katagogic christology and anagogic christology. The first is the injection of God into history and the second one is the emergence of historical revelation within the process of history. At this point the author draws a disjunction that is not necessary. The anagogic movement apart from the katagogic is sure to lead to adoptionism. There are no sound reasons for rejecting the idea that the injection of God into history is the basis for the exaltation of Jesus as Lord. The second idea is related to cosmic redemption. Taking the difficult subject of demonology, the author makes some daring suggestions about the relationship between the unconscious psychology of C. J. Jung and the New Testament idea of demons. But again, the tendency to emphasize the exogenic nature of demon possession in contrast to the endogenic requires a drastic revision of the New Testament thought. However, some of the best insights are in this section.

Part IV (*The Myth as Logos*) is perhaps the most acute part of the book. An earnest effort is made to establish the validity of myth as both symbol and norm in providing the Christian faith with a permanent point of reference without dissolving it into metaphysics and ethics. Symbolic language lifts the historical to the level of the historic and relates it to the eternal purpose of God. The book stimulates but it does not satisfy. The lack of appreciation for the pre-existence and the virgin birth of Christ is based more upon a christology of adoptionism than it is a necessary conclusion of thorough investigation. There is some light here, but the author often sputters.

Dale Moody

Gemeinde und Welt im Neuen Testament. By Johannes Schneider. Kassel: J. G. Oncken Verlag, 1955. 64 pages.

This short treatise "The Church and the World in the New Testament" grapples with intrinsic nature of the Church, its message and mission, its confrontation with the world and Satan who ever tries to confound her faith and undermine its life. Worldliness in any form is a serious danger to the Church in any age. A worldly Church no longer is concerned to glorify Christ. A more subtle danger is the gradual secularization of the Church's witness. This takes place when the *ekklesia* of Christ adopts the norms of the world for its own conduct. Philosophies such as idealism, materialism, and nihilism, severed as they are today from any real connection with biblical

faith, need to be guarded against. On the other hand, the Church must ever witness to the sovereignty and Saviourhood of Christ. The salvation it proclaims excludes all other claims to redemption. Moreover, the Church ought to irradiate the healing powers of her Lord into every area of life, and penetrate into and overthrow the demonic adversaries of God and His Kingdom (2 Cor. 10:4).

In chapter 3 Schneider discusses the interaction of the Church with the state, marriage, the family, the social order, stewardship of possessions and the basic rule for the Church's conduct in all these relationships. The latter have but relative significance, for they are valid only for this temporal life. The Christian can only maintain himself within these temporal orders as, walking by faith, he views them in terms of the eschatological hope of the consummation of all things at the time of Christ's second advent.

Chapter 4 seeks to set the Christian's personal conduct in the context of the New Testament concept of freedom. Through Christ the believer is no longer subject to the powers of this age. Nor is he slavishly bound to the law. But the Christian's freedom is not an undisciplined freedom. It is always bound to Christ, His Word, the counsels of Holy Writ, and to the love and concern for the brethren. Schneider approvingly cites Billy Graham's "Peace with God" in this connection. The Holy Spirit is our ultimate norm and guide in all the complex decisions of modern life. Christians are men of the Spirit. The more they are yielded to God's Holy Spirit, the more will they be enabled to overcome the spirit of this world and bring forth the fruits of the Spirit.

William A. Mueller

Who Is Jesus Christ? By Stephen Neill. New York: Association Press, 1957. 92 pages. \$1.25.

This recent addition to the World Christian Books series tells concisely but clearly the story of the Christological developments of the early church in an effort to clarify for preacher and layman our understanding of Jesus Christ. The major portion of the book is dedicated to a rewarding study of the New Testament evidence in which Bishop Neill leads us to consider in turn the experience of the early disciples, the message of the Gospels, the claim of Jesus, and the attempts of the post-resurrection church to understand more perfectly who he was. The fifth chapter takes up the new kind of question about Jesus that the sub-apostolic church began to ask and shows us how those questions were answered. The final chapter forces us to hear the questions that are being asked today by the Jew, the Moslem, scientific optimism, communism, etc., and helps us to see how we must answer in our witness to Christ in the world mission task.

This little book speaks both to the head and to the heart. No sincere Christian will read it without becoming a more effective servant of God.

Heber F. Peacock

Christ's Kingdom and Coming. By Jesse W. Hodges. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 247 pages. \$3.00.

This book will be ignored, fought and denounced, or loved and devoured, according to variations in people's eschatological beliefs and prejudices. For *Christ's Kingdom and Coming* are central in any Biblical eschatology; and they are in hot debate today.

Whenever life becomes unstable and insecure, God's people search diligently for God's plan for the future. The Bible is, of course, the chief source book in this search. The search is increasing in scope and intensity. It divides even the great bodies of loyal disciples of Christ. Here is the reason. The Bible refuses to yield a clear, full outline of the future. Those who accept what the Bible says are content with the historic beliefs of the great body of evangelicals — that Christ is coming to consummate his redemptive enterprise for humanity, and we cannot know the time or details of his coming. Not content with this "limited knowledge", others use the "proof text" method and force the Bible to say what they wish to know.

This leads to wild and fantastic interpretations of Scripture. It produces that which adds to and contradicts a true Biblical eschatology and dispensationalism.

Equipped with a comprehensive knowledge of the Bible and of the heretical teachings of many dispensationalists, and in an unyielding polemical spirit, Dr. Hodges unfolds both the true and false teachings concerning Christ's kingdom and coming. He organizes his material in 27 chapters and in six parts, as follows: Theories of Kingdom Interpretation; The Kingdom in Covenant and Prophecy; The Kingdom in the New Testament; The Gospel of the Kingdom; The Church and the Kingdom; The Kingdom in Consummation.

In this book, as in the Bible, there is no place for Jesus coming to inaugurate a temporal, Jewish kingdom; a difference in meaning between the phrases "kingdom of God" and "kingdom of heaven"; the church coming into being only after and because the Jews refused Jesus as their King in a temporal kingdom; and many eschatological schemes. The author, as loyal to Christ and his Word as he is opposed to mere human speculations, fights hard and successfully to recapture the clear teachings of the Bible. He points this Biblical content straight at a vast amount of unbiblical dogmatism, letting it suffer the cruel consequences it deserves. No two minds will agree on all points of interpretation. But if you wish to see what the Bible teaches regarding Christ's kingdom and coming, study this book.

The reviewer is glad to join Dr. Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, who in the Introduction to this book welcomes it as a book to be read "with pleasure and profit."

Wm. W. Adams

Die Auferbauung des Leibes Christi. By Johannes Schneider. Kassel: J. G. Oncken Verlag, 1955. 24 pages.

Here is another "tract for the times", written in simple style, and full of spiritual meat. It is based on Ephesians 4:7-16. The unity of the Church, the great theme of Ephesians, is realized and furthered by the exercise of the gifts which Christ has given in great abundance to His Church. But above all the gifts of the Spirit is love (I Cor. 13), without which our most ardent service and most feverish activity are ultimately worthless. But let churches beware of dividing their members into active and passive! And let pastors beware lest they turn their congregations into mere objects of their ministry! Each child of God has received from Christ a peculiar gift with which to minister in His name. And every gift is important in the eyes of the Lord. "Every service that is rendered in love is indispensable. The ancient Church when it no longer understood the essential character of the gifts of grace soon after the apostolic age created fixed ecclesiastical offices from a limited number of charismata, but with that it disfranchised the *ekklesia* and prevented the members of the Church from exercising their God-given gifts." It will not do that congregations become merely *listening* folk. All of God's saints are called to help toward the edification of Christ's body.

Schneider also writes clearly about the charismatic office bearers in Eph. 4. They are: apostles, prophets, evangelists, shepherds, and teachers. Their authority lies exclusively in the call, the empowerment, and the gifts of the risen Christ. Properly speaking, no ecclesiastical body or board authorizes their ministry. They have their office and ministry not through human ordination, but through Christ Himself. Nor is the local church that calls a minister a democratic institution in the secular sense. To be sure, it has its rights, but these are rooted in the gifts of her Lord, and all decisive directives issue from Him who is the head of the Church. The body of Christ, therefore, is not the equal of the Head, but subordinate to it. Through Christ and His Spirit, and by means of His gifts of grace to His redeemed people, the body of Christ, the Church, becomes an organic fellowship of love, service and redemption. Col. 2:19 and Eph. 4:16 underscore with unmistakable clarity and sharpness the centrality of Christ as the Head of the Church of the living God.

William A. Mueller

The Slave Systems of Greek and Roman Antiquity. By William L. Westermann. Philadelphia: American Philosophical Society, 1955. 180 pages. \$3.00.

The late professor of Columbia University has here amplified and brought up to date in English his treatment of ancient slavery which first appeared in 1935 in the Pauly-Wissowa *Real-Encyclopaedia*. He has given us a remarkably detailed study of the development of slavery in the ancient world. The first four chapters cover the his-

tory of enslavement practice down to Alexander. Chapters five through eight deal with slave labor and the treatment of slaves in the eastern Mediterranean after Alexander. The next four chapters give us an account of slavery in the period of the Roman republic. The remaining twelve chapters discuss the slave systems of the Roman imperial world and the impact on slavery of an aggressive and ultimately dominant Christianity.

Almost every page of this carefully documented book throws light upon some aspect of the New Testament, where slavery and figures drawn from slavery play such an important part. One may cite by way of example the discussion of the position of imperial slaves during the Empire and its bearing upon New Testament references, or the discussion of the moral implications of slavery and its bearing upon such matters as the moral problems faced by the Church in Corinth. Such matters as the manumission of slaves have direct implications even for the interpretation of the theological message of parts of the New Testament.

The book concludes with a searching analysis of some of the factors which are involved in the problem of slavery and Christianity. Why did Christianity so long countenance a system which its own ideals rejected? Some partially satisfactory answers may be given but ultimately the failure of Christianity at this point must be acknowledged and faced. "It can only be explained in terms of time-conditioning and of difference of environment."

Heber F. Peacock

Saint Peter. By John Lowe. New York: Oxford University Press, 1956. 65 pages. \$2.50.

These three lectures by the dean of Christ Church, Oxford on "Peter the Apostle," "Peter the Martyr," and "The Primacy of Peter" provide us with a clear and interesting treatment of what we can know about the leader among the apostles. There is no attempt to claim too much nor does the author seek to minimize the importance of Peter in the early Church. He is primarily concerned to get behind the ecclesiastical controversy and to discover the part Peter really played in the history of the primitive Church. This he does by the careful use of exegetical, historical, and archaeological materials.

When all the evidence is in, it is clear that the unique position of Peter among the disciples of Jesus must be recognized. What must be denied is "the assumption that the commission given Peter includes successors, and a very limited line of successors at that." There is no shred of evidence to indicate that the apostolic commission was transmitted to another.

Heber F. Peacock

Rand McNally Bible Atlas. By Emil G. Kraeling. New York: Rand McNally and Company, 1956. 487 pages. \$8.95.

A combination of the two names Rand McNally and Emil G. Kraeling could hardly produce anything less than an excellent Bible Atlas. The present volume does justice to both names.

The Atlas includes twenty-two color maps of Bible lands, and more than three-hundred photographs, illustrations and sketches. However, the chief value of the book is the splendid narrative in which the author has given a wealth of Bible history, and the results of years of archaeological research. The book is so up-to-date that it includes not only a discussion of the Dead Sea Scrolls but has a photograph and discussion of the newly-discovered Nebuchadnezzar Chronicle. Archaeological excavations are sketched and their finds are described. With an abundance of charts, chronological outlines of history, and good indices, the atlas gives promise of lasting value.

Not only scholars, but also laymen, Sunday School teachers and pastors will profit from this volume.

Morris Ashcraft

Jewish Apocalyptic and the Dead Sea Scrolls. By H. H. Rowley. University of London, The Athlone Press, 1957. 36 pages. 4s net.

This is the Ethel M. Wood lecture delivered at the University of London on March 12, 1957 by the outstanding Baptist scholar of the Old Testament today. He focused attention to the relation of the scrolls to apocalyptic literature rather than to canonical literature as such. He draws together another approach to the arguments of the date for the writing of the scrolls and also for the founding of the Qumran sect. He puts forth some very strong arguments for the dating of the scrolls from the middle of the second century B.C. and the founding of the sect towards the end of the second century B.C.

The main force of the lecture centers in the relation of the scroll material to the book of *Jubilees*. He shows evidence for the opinion that there is a common background between this book and the tenets of the sect. This work will be welcomed by any who has followed the development of the scrolls. Naturally, many related ideas are touched without full treatment. These will provoke much thought and discussion. There are brief discussions related to the Kittim, the Teacher of Righteousness, and two Messiahs and the sons of Zadok. For instance, he shows his reasons for dating the Teacher of Righteousness in the early part of the second century B.C. This date is related vitally to the interpretation of the *Battle Scroll*. This lecture is the best exposition of such relationship that I have seen. Coming from Professor Rowley, this work is sound, thorough and trustworthy.

J. J. Owens

Second Thoughts on the Dead Sea Scrolls. By F. F. Bruce. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1956. 144 pages. \$2.50.

Professor Bruce has done a very acceptable job of summarizing the study to date on the Dead Sea Scrolls. In addition to his discussion of the Dead Sea Scrolls from the Qumran area he has also given an introduction to the discoveries of Wadi Murabba'at and Khirbet Mird. He has included a chapter on the Qumran community itself, and has in several chapters given the specific areas in which there is possible bearing on biblical study.

Although the books on this subject are already too numerous, *Second Thoughts on the Dead Sea Scrolls* is one of the better summaries now available.

Morris Ashcraft

The Essenes and Christianity. By Duncan Howlett. New York: Harper and Bros., 1957. 233 pages. \$3.50.

Rather than review the story in connection with the discovery of the Qumran Scrolls, the arguments over their date, the excavation of the caves and Kirbet Qumran, Howlett attempts in this book to answer questions which people are beginning to ask now that the Scrolls have become a topic of conversation even at social gatherings. Howlett could not be classified as a scholar but he has studied carefully the conclusions arrived at by the scholars and with those conclusions has presented an interpretation of the Scrolls.

As fully as recent research permits this book seeks answers to such questions as, What is the story of the people who wrote the Scrolls? How did they live? Why did they withdraw to the desert? How did they emerge from traditional Judaism? How did they influence the beginnings of Christianity? Concerning the relationship between the cult at Qumran and Christianity the author gives a fair appraisal. He points out the similarities between Jesus and the Essenes but also shows that there were differences. However, he concludes that the Essenes prepared the soil in which Christianity germinated, took root and enjoyed its first growth. Such a conclusion was reached by scholars even before the Scrolls were discovered. In my opinion this conclusion is not valid because some of the ideas and practices of normative Judaism are related to those of the Essenes. Why take a fringe group of Judaism to understand Christianity when many of the ideas are discovered in the normative stream?

Taylor C. Smith

Body and Soul. By D. R. G. Owen. Philadelphia: The Westminster Press, 1946. 239 pages. \$3.75.

In a previous book (*Scientism, Man and Religion*, 1952), Dr. R. G. Owen attempted to analyze the perversions of "scientism". The present volume attempts to examine the dangers of corrupting

Christianity into "religion." The book is as solid as the title is sensational. More than once, while reading the book in a public place, a curious observer spoke of the movie by the same title. Interest declined when it was discovered that the volume was concerned with one of the most important questions of human existence: man's view of himself. The three major views are described by Owen as "religious," "scientific," and "biblical." Part one traces the history of the "religious" view from its origin in Greek thought, through the medieval synthesis with Christian thought, to the modern expressions in theology and philosophy. The sum of the system is dualism of body and soul, antiphysical asceticism and its absolutistic ethics, libertarianism, and the natural immortality of the soul.

Part two portrays the attack on the "religious" view in modern scientific thought. Studies in physical sciences, social sciences, and psychology have become so confident that scientific naturalism has rushed in to displace the religious view. The "scientific" anthropology teaches a one-level materialism, free expression and its relativistic ethic, absolute determinism, and the finality of death. The purpose of the detailed analysis of the "religious" and scientific alternative is to prepare the way for the relevance of what the author regards the Biblical view to be. Part III outlines the Biblical view in light of the best Biblical studies, leaning heavily on H. Wheeler Robinson's essay on "Hebrew Psychology" (1925) and John A. T. Robinson's *The Body* (1952). The clue to his conclusion is the idea that Man is not an incarnated soul but an animated body. The study as a whole is balanced and Biblical.

Several points are subject to criticism. The first is a question of evaluation. One is left with the impression that the author has an ascending scale of value in which the scientific is superior to the religious and the Biblical is superior to the scientific (p. 97). The superiority of scientific naturalism over religious idealism is doubtful. A second question is raised with the use of the term "Spirit." The argument from analogy (pp. 157-159) on the spirit of man and the Spirit of God suggest the idea that the world is God's body, and the claim that Galatians 5 uses Spirit to indicate "another kind of man" (p. 193) almost identifies man's spirit with God's Spirit. A third criticism pertains to the idea of freedom (p. 201). If real freedom or knowledge of good and evil involves disobedience to God, then God must be disobedient to know good and evil. The Genesis story does not suggest that self awareness is a result of sin. The man and woman were aware that they were naked before they were ashamed that they were naked. The fourth criticism relates to the denial of an intermediate state (pp. 186, 225). There is at least a time "between" death and the last day for those who are in history, and denial that there is no "time between" for the dead involves a timeless eternity—and that is a Greek idea so repulsive to Owen! The "little while" of Revelation 6:11 is at least some sort of time. The "shades" in Sheol and the story of Lazarus in Luke 16 indivates some type of intermediate state. II Cor. 5:1-11

is too difficult to identify with I Cor. 15. Agreement with John A. T. Robinson in identifying the "house not made with hands" with "the body of Christ" is a strain on exegesis (p. 172). The last criticism also pertains to exegesis. One is not too impressed with the idea that the Paraclete leads into the age of scientific truth (p. 211). The author has enough of the genius to be ingenious at times.

Dale Moody

Calvin's Doctrine of the Last Things. By Heinrich Quistorp, translated by Harold Knight. Richmond: John Knox Press, London: Lutterworth Press, 1955. 200 pages. \$3.00.

We welcome this addition to the growing list of contemporary studies of Calvin's thought. It has been well translated from the German and there is an excellent introduction to the English edition by Professor T. F. Torrance.

Calvin's eschatology is divided into three main areas—the Christian hope, the immortality of the soul, and the general resurrection. The book thus falls into three divisions. In the first section on the Christian hope, Calvin is portrayed as the "theologian of hope", and it becomes quite evident that this hope is thoroughly Christological. Paul's declaration that Christ in us is the hope of glory might well be a key word to Calvin's thought on this theme. As Quistorp puts it: "It is the Christological foundation of his eschatology and whole theology which prevented Calvin from lapsing into a certain philosophy of death to which he perhaps was inclined". Thus Christ is the foundation and goal of the Christian hope, and the guide on the course it sets. He keeps us in his fellowship until we reach the end of our way, and we have and preserve such communion with him through the steadfast hope of his visible manifestation at the last day. Quistorp emphasizes the way in which election and hope, predestination and eschatology, are bound together in Calvin's thought, and stresses the part which the Christian's participation in the Cross played in the great Genevan's exposition of hope.

The issue of the immortality of the soul and of its condition between death and resurrection provides a major problem in Calvin's thought. He rejected the idea of a kind of anesthetised sleep, advocated by Luther, and held that the soul remains awake in the intermediate state. He further differentiated, however, between true immortality and mere survival, holding that the former is found only in God and in the longing for his kingdom; it is the result of redemption in Christ. He evidently thought of the afterlife as a spiritual existence, but he was still in unconscious tension between the Platonic view of the soul as immortal in its essence, and the Biblical view that immortality is in Christ who brings it to light in his gospel. He also seemed partly to misunderstand the Hebrew view of life after death, to miss the real meaning of the resurrection of *the body* as the redemption of the whole personality, and to be

bound to the somewhat materialistic idea of the resurrection of *the flesh*. The chapters on "the State of the Soul After Death" and "the Question of Purgatory" give valuable insights into Reformation thought and challenge our own thinking, however defective they may be in minor points.

The final section on the General Resurrection draws all these issues to a head. It is good to have Calvin's understanding of the Millenium spelt out. He followed Augustine, holding that the Millenium is on us now and that it is constituted by our Lord's rule over believers between the first and second advents. He regards the "first resurrection" of Rev. 20:4ff as the regenerative resurrection of the soul of the believer when he first believes. This rejection of Chillasism is a valuable reminder even today of how much time we waste on such issues. This section of the book, even where Calvin is a poor exegete and where one disagrees with his theology, provides most stimulating reading. None of us can afford to leave on one side the thought of a man whose eschatological thinking was no mean part of his system and who has, at this point, as everywhere, profoundly influenced our Protestant heritage.

E. C. Rust

The Complete Writings of Menno Simons. By John C. Wenger (ed.). Herald Press, Scottsdale, Pa., 1955. 1092 pages. \$8.75.

Menno Simons, the ex-priest who gave his surname to the Anabaptist movement of Western Europe, was one of the great figures of the Protestant Reformation. He was not an originator of the Anabaptist movement, even in his native land. He is remembered rather as the conserver of the left-wing Reformation who gathered the quiet, evangelical Anabaptists of the Netherlands after 1535, and organized the Mennonite brotherhood.

Beyond his monumental labors as an organizer and leader, Menno is important as one of the most prolific literary exponents of the severely persecuted radical Reformation. He stands alongside Hubmaier, Marpeck, and Dirk Philips in having provided the clearest and fullest expositions of Anabaptist views in the sixteenth century. His writings were widely circulated in his lifetime, being translated from Dutch into German and English.

The writings of Menno are not particularly remarkable for their literary merit; they were intended for popular reading. They were tracts for the times, intended both to serve as apologies for the brotherhood and to indoctrinate members of the fellowship. From first to last, the writings were based upon Menno's mature, biblical faith. Their primary themes were the holy life of the Christian and the place of the Church in the life of the believer and of the cause of Christ. Menno's doctrine of the Church deserves careful restudy. Baptists will read his 1539 pamphlet on "Christian Baptism" with interest and profit, especially in view of recent

discussions on the subject by several Christian groups. They will applaud Menno's statesmanlike handling of pedobaptist arguments in the work, "Foundation of Christian Doctrine." The reformer speaks to our time as well as to his own.

Collections of Menno's works began to be issued as early as 1600. The first comprehensive collection in English appeared in 1871. More complete than any collection that has gone before, the present edition of Menno's writings was translated from the Dutch by an able scholar, Leonard Verduin. Explanatory introductions to each section have been provided by J. C. Wenger, and H. S. Bender has added a valuable biography of Menno. The work is excellently done. It will prove eminently useful to students of church history. There is the greatest need for similar collections on the works of Hubmaier and Marpeck.

W. L. Lumpkin

Community of Faith. By T. Ralph Morton (with chapters by Alexander Miller and John O. Nelson). New York: Association Press, 1954. 153 pages. \$2.50.

This is a statement concerning the church's fundamental vocation in the world—the world whose developments and revolutions are always affecting "the changing pattern of the church's life." The author is associated with the Iona Community (Scotland), and is especially concerned for the church's *total* stewardship of money and of responsibility. This is kept related to the problems of modern industrialized society.

Based on considerable historical study, the book is not a history. It is, rather, a study of the church's role in the present, in the light of its history. There is both freshness and meaning in every chapter.

T. D. Price

The Sources of Catholic Dogma. Translated by Roy J. Deferrari, from the Thirtieth Edition of Henry Denzinger's *Enchiridion Symbolorum*. St. Louis: B. Herder Book Company, 1957. 653 pages (excluding indexes). \$8.50.

If there is one volume which might be called indispensable for the study of Roman Catholic doctrine and morals, it is this one. For a full century now, through thirty editions, it has been used (in the original languages) by professors of Christian theology, both Roman and Evangelical. Now, for a far wider usefulness, it appears in English translation.

Here are the documents upon which the Roman Catholic structure rests, in the field of dogmatics and morals. They are made up of conciliar definitions, papal pronouncements, etc. They are the substance of the so-called "*living magisterium* of the church." The

indexes, especially the Systematic, greatly enhance its value. Through its use the official teaching of the R. C. Church, on any subject in the book, can quickly be found. A highly valuable work of reference for any who wish to know Roman Catholic teaching on its official side.

T. D. Price

Der christliche Existentialismus Gabriel Marcells. By Friedrich Hoefeld. Zwingli-Verlag, Zurich, 1956. 174 pages.

The author has interpreted, on the basis of careful source studies, one of the most fascinating French existentialist Christian philosophers of our day. In a way, Marcel antedates most of the now well known existentialists. Born December 7, 1889, Marcel grew up in a cultured milieu of artists and diplomats, however, without receiving a Christian training. In his parental home the agnostic rationalism of Taine, Spencer and Renan was assiduously cultivated. His father, reared as a Catholic, had rejected the dogma of his church, while his mother, though of Jewish background, had become estranged to the faith of Israel.

In his doctoral thesis which remained uncompleted, Marcel had tried to discover under which circumstances and conditions religious thinking might be comprehended. His *Journal Metaphysique* reflects that incomplete work. That journal was begun as early as 1914, and first published in 1927. In it, Marcel, though not yet a Christian, seeks to defend the Christian faith against rationalism. Influenced by his own search and encouraged by the French poet Mauriac, Marcel received baptism in the Roman Church in 1929.

Hoefeld who has had many personal conversations with Marcel first sets Marcel's philosophizing in the context of the contemporary scene. Existentialism is a revolt against the widespread rationalistic mood of our age. It combats abstract thinking. Instead it would open up to man's mind the rich texture and plenitude of existence, seeking to grasp reality on levels deeper than those of pure reason. To Marcel the mystery of all being cannot escape any honest seeker after ultimate truth. He advocates concrete reflection. Part II of this treatise deals with Marcel's interpretation of the structure of human existence. The relation of the self to the body, to the world, to time and freedom form Marcel's main areas which he explores with much diligence and penetration. Part III and IV of Hoefeld's stimulating analysis treat of the specific and dyadic forms of Marcel's thinking and the reality of God as he conceives it. The conclusion contains the author's criticism of some of Marcel's positions.

Hoefeld speaks for a synthesis of the deepest insights of revelation and the findings of the modern mind in all realms of culture. "Our age will find its way to the *Christus praesens* if it succeeds to understand itself through Christ."

William A. Mueller

Science, Religion and Reality. By Joseph Needham, Editor. New York: George Braziller, Inc., 1955. 355 pages.

This is a welcome reprint of a symposium on science and religion which was first published in 1925 and to which several famous thinkers contributed. The editor is still alive, a very able Professor of Biochemistry at the University of Cambridge and a well known biologist. The contributors include the late Professor John W. Oman, a noted philosophical theologian; Charles Singer, an authority on the history of science; Bronislaw Malinowski, the anthropologist; the late Clement C. Webb, the Oxford philosopher and Gifford lecturer; the late Sir Arthur Stanley Eddington, famous astronomer and physicist. The symposium passes in review the beginnings of science and religion with the associated problem of magic; the history of the relations between the two disciplines across the centuries; a survey of the field of physical science; an able discussion of the mechanistic approach of biology and its relation to the intuitions of the religious consciousness; a consideration of the nature of religion; a delineation of the relation of religion to psychology; and a closing essay on "Science, Christianity and Modern Civilization".

It is true that some of the points of view here presented are out-moded, but the general position remains, and the book is still a valuable compendium, which in an irenical spirit, endeavors to show how intimately related religion and science really are and how each is necessary to the other. The book is typical of its time in that the emphasis falls on the general religious consciousness rather than the specific Christian revelation. The discussion of biology by Professor Joseph Needham is one of the most valuable chapters in the book. It shows the failure of the various forms of vitalism, deploring what has been familiarly called the "use of God to fill the gaps". The essentially mechanical method of biology is constructively assessed and the significance of the religious consciousness is established on a firmer basis.

The biochemist and biophysicist must be thorough-going mechanists in their own discipline, but that affords only one approach to reality and its jurisdiction over other fields must be denied. When so seen, the legitimacy of the religious approach to reality can be affirmed without that of biological being rejected. Needham suggests that our understanding of reality must involve the two apparently disparate phenomena of matter and mind, and that one must not be explained in terms of the other. He holds that, in the realm of physical life, biochemistry and biophysics give sufficient explanation, but that over mental life they have not authority. He further suggests that "life in all its forms is the phenomenal disturbance created in the world of matter and energy when mind comes into it. Living matter is the outward and visible sign of the presence of mind, the splash made by the entry of mental existences

into the sea of inert matter." Needham seems to support a kind of metaphysical neutralism, but we need not accept his solution, even though we agree with his essential approach to the problem.

E. C. Rust

The Spirit of Mediaeval Philosophy. By Etienne Gilson. New York: Scribner and Sons. 490 pages.

This reprint of the translation of Gilson's Gifford Lectures for 1931-32 needs no commendation. It has become one of the standard introductions to and analyses of scholastic philosophy by one of our most distinguished living mediaevalists. Here we meet Thomas Aquinas and Duns Scotus, Augustine and Anselm, Bonaventure and Bernard of Clairvaux, Albert the Great and Peter Abelard in a brilliant analysis of their distinctive contributions to the philosophical spirit of the Middle Ages and of their differences of outlook. Instead of examining the Augustinian, Thomist, Abelardian and Scotian approaches in isolation, Gilson examines their contributions to various aspects of mediaeval thought side by side and in close inter-relation. The result is a vivid and authoritative picture of the thought of the age, in all its many facets, integrated around its concern for the glory of God.

E. C. Rust

What Is Vital in Religion. By Harry Emerson Fosdick. New York: Harper and Brothers, 1955. 238 pages. \$3.00.

Fosdick's ministry through his nearly 30 books has been as challenging and provocative as his service as pastor, counselor and teacher. He is and will remain a sign spoken against. The 21 sermons presented in this volume represent Fosdick at his maturest and best. These sermons are carefully prepared, beautifully structured, full of suggestiveness and charm, and at times ablaze with prophetic indignation against religion become dry and dull. The Riverside Cathedral preacher from New York is perhaps at his best as he copes with men's doubts, fears, insecurity, pride and sloth. He draws on art in music, sculpture, poetry and drama in order to illustrate his point. Fosdick, to say the least, always has good rapport with his audience, particularly as we think of it in terms of students, baffled intellectuals, frustrated moderns, defiant heaven stormers and cunning politicians. Not that he has no eye nor ear for the lowly, the downtrodden, the forgotten men and women of our teeming cities full of anonymous people and faces. But the other class of folk seems to be ever uppermost in Fosdick's concern.

One might say that the sermons under review form a vigorous apologetic for what Fosdick considers to be a vital, growing faith

in the reality of the unseen, however defined. There is constant allusion to Jesus as Lord, to God as our heavenly Father, to the Spirit's wooing in varied manner in human experience, without bothering about clear-cut definitions in the theological temper. But where theology fails him, Fosdick turns mystic. Read the fourth sermon in this series "The Christ of History and the Christ of Experience" (pp. 34-45) and this trend becomes clear.

In conclusion, no matter what our theological perspective, the critical reader may discover many penetrating and beautiful insights in these sermons, and the wayfaring man will not be without food for mind and heart as he ponders the words and counsel of one of America's great liberal preachers. At least one of his hymns is found in the new Southern Baptist hymnal, a fact that lends plausibility to Fosdick's and my own bias that modern Christians are more truly one in their worship than in their credal professions. The latter, however, as the discussions of both FAITH AND ORDER and LIFE AND WORK of the ecumenical movement have conclusively shown, are quite as relevant as any mystical intuitions or the rational discourse of theologians.

William A. Mueller

The Burden of the Lord. By Ian Macpherson. Nashville: Abingdon Press, 1955. 157 pages. \$2.75.

Ian Macpherson is the minister of the Apostolic Church, Birmingham, England. Though he has published books, articles, and sermons in England, *The Burden of the Lord* is his first introduction to the American reading public.

The first glance at the chapter headings of this book will not excite great interest. The four chapters—"The Burden" (Message), "The Man," "The Craft," and "The Encounter"—follow the format of many recent books on preaching. However, the first few pages will make the reader realize that this is not the typical book. Many of the old ideas are expressed, but in new ways. Abundant illustrative material from the example and percept of great preachers makes the book fresh and interesting. The fine sense of humor which permeates the book also heightens interest.

Chapter two, "The Man," is especially helpful. Here is a pertinent discussion of the minister's life which will lead to heart searching and perhaps repentance. Helpful counsel will be found throughout the book.

The Burden of the Lord is reminiscent of Jowett's great book, *The Preacher: His Life and Work*. This is the type of book which a busy pastor should read. It will cause him to re-examine his preaching and inspire him to be a better preacher.

V. L. Stanfield

Man and His Tragic Life. By Laszlo Vatai. New York: Philosophical Library, 1954. pp. viii and 210. \$3.75.

This book is a translation, not too well done as far as its English expression is concerned, of a book by a young Hungarian philosopher. It is particularly relevant at the present time in view of the Hungarian situation, and its tragic note undoubtedly reflects the situation in mid-Europe during the past decades. Its author weaves an existentialist interpretation of man's situation around the thought of the great Russian novelist and thinker, Dostoevski's, although there is much more than an analysis of Dostoevski's thought in this volume. Vatai makes his own contribution.

The emphasis falls upon man's tragic situation. Philosophy's main concern should be with man, but not with man as a object in an objectified world, such as is undertaken by Greek and scientific thinkers alike. Man must be understood subjectively and from within, as a being who rebels against his limitations and is seeking to transcend them. Vatai follows Dostoevski in seeing reason as one aspect of this revolt. There is a valuable analysis of the attitude of Ivan Karamanzov in the novel of that name. Our author follows Dostoevski in attacking reason. He condemns reason because it makes tragedy and suffering conscious. Autonomous man, who seeks to overcome the limitations of his creatureliness by reason and by passion, finds his true destiny only in suffering and repentance. Suffering breaks through man's autonomous self-sufficiency and brings him face to face with his limitations and the ultimate transcendent reality, God. Only God's existence can give dignity to human tragedy.

Vatai seems to regard tragedy as the constitutive element of life, and we have to allow for the conditions of life both of his mentor, Dostoevski, and of his own mid-European situation in assessing this. Yet this is a universe in rebellion, and humanity is torn asunder by sin. In the center of our faith stands a cross, and we only enter into life through suffering and death. There is, however, a Slavic morbidity about this book, and we cannot believe that, however depraved man may be, however perverted be his divine image, the tragic is his sole constitutive element. Autonomous man is sinful man, but that does not mean a rejection of reason. What Tillich calls theonomous reason, reason reunited with its depth in God, and what Anselm means when he says that reason is faith seeking understanding, give a far more Christian view of the significance of reason than is here presented. Even so, this book is valuable for its insights into Dostoevski, for its revelation of the mind of one who is caught up in the travail of central Europe, and for its contribution to the existential analysis of man, even though here it is inadequate.

Urchristliches Erziehungsdenken. By Werner Jentsch. Gutersloh: C. Bertelsmann Verlag, 1951. 302 pages. DM. 16.00.

The subtitle of this work is "The Paidei Kyriu in Terms of its Hellenistic-Jewish Milieu". The purpose of the writer is to discern the task of the Christian education of youth as envisaged by the New Testament. Since we have in the New Testament the witness of God's revelation in Christ, it is necessary, in view of Christianity's historical character, to explore the idea of education in the environment of the N. T. In the first part of his work our author makes a careful philological study of the word group *paideuein* within the Graeco-Roman world, with particular reference to Musonius, Seneca, Epictetus and Marcus Aurelius. Plutarch, Isocrates, Cicero and Quintillian also come under review. Despite great variety of approach in education, Graeco-Roman pedagogy is essentially anthropocentric. Homer's ideal is the aristocratic man of achievement, Plato strives after the ideal man, the Stoics would become wise. In no sense does the Greek educator know of a kerygma, and hence his educative endeavour cannot be properly called religious. Man in his rich potentialities stands everywhere in the foreground.

Old Testament education is characteristically theocentric in basic orientation. Both Hellenistic and rabbinic educational outlook are degenerative offshoots of original classic and O. T. views of education. The rabbis, for instance, came dangerously close to viewing the Torah as an entity which man is fully capable to manipulate rather than as the expression of the sovereign will of God. In the N. T., on the other hand, the primary interest of the writers is not in *paideia*, but rather in *soteria*, notwithstanding the fact that all through the N. T. we hear of discipline, learning, nurture, growth. Fundamentally, the N. T. is *kyriocentric* over against the anthropocentric outlook of Greeks and Romans and the pseudo-theocentric orientation of the rabbis. The N.T. knows about *paideia* and of God's orders in creation, but it also is deeply aware of sin within the educational realm (Eph. 6:4), and it reckons with the crisis of death (2 Cor. 6:9); it knows that "the world of education is in need of redemption and it proclaims the Lordship of Christ" (pp. 287-88). The N.T. does not proclaim any new methods of education, it rather subsumes education under the Gospel. It admonishes us to "bring up children in the nurture of the Lord"!

This review does less than justice to the richness of this book which deserves to be translated into English and to be scrutinized by American Christian educators and teachers of the faith of Christ.

William A. Mueller

An Historian's Approach to Religion. By Arnold Toynbee. New York: Oxford University Press, 1956. 318 pages. \$5.00.

The first six volumes of Toynbee's massive *A Study of History* seemed to give powerful support to the claim that the Christian faith was the highest expression of man's quest for right relationship to

Reality and that the universal extension of Christian faith and ethics was the best hope for saving the world from ultimate tragedy. A changed point of view began to appear in the later volumes and was enunciated more sharply in lectures and articles beginning in 1955. This present volume represents a full development of Toynbee's revised view. He now holds that all the "higher religions" are expressions of the same basic universal Religion and makes a strong plea for tolerance among religionists.

Evangelical Christians, especially advocates of world missions, need to take account of Toynbee, not so much for the half-truths he expresses as because of the popular theory for which he makes so plausible a case. His smooth language and sweeping generalities need to be critically analyzed and answered. It simply is not true that all religions are variant roads to the same end, not even in their essence. Basically there is more disagreement than harmony between the essential tenets of the world religions. While Christians can agree with Toynbee that force should never be used to bring about religious conformity, they cannot abandon their conviction of the uniqueness and finality of the revelation of God in Jesus Christ, nor can they relax their efforts to persuade others—Hindus, Muslims, and Buddhists—to receive the truth and accept Him who is the Truth. Toynbee is a recognized historian, but a poor philosopher and no theologian at all. His approach to religion never arrives at the heart of the matter.

H. C. Goerner

Philosophical Essays. By A. J. Ayer. St. Martin's Press, New York, 1954. 289 pages. \$4.50.

The Grote Professor of the Philosophy of Mind and Logic in the University of London offers to his colleagues and critics a number of articles in the fields of metaphysic, moral philosophy and epistemology which have previously appeared in learned journals.

Chapter 6 entitled *Phenomenalism* is written with refreshing candor, even though the author's critical strictures on sense-data as objects of knowledge may be questioned by other thinkers. Since the verb "know" covers a wide range of ideas and conceptions, one ought to be cautious in talking too glibly about sense perceptions. Our minds are easily deceived. What one man may conceive to be an object in space, may appear to another man as fiction or hallucination. How do we know things or persons? The most varied answers have been given by psychologists, philosophers, or poetic dreamers. Here definition of terms is most imperative. Ayer defines "a visual sense-datum . . . as anything that is the constituent of a visual sense-field" (p. 130). But as that which is seen is interpreted as that which appears visually, or what is touched appears tactually, it must, according to the author, still be remembered that there are different senses in the term "appear", and while we may therefore be aware of a sense-datum in terms of a visual sense-

field, we dare not prejudice the question as to what that sense-datum intrinsically is.

In chapter 8 Professor Ayer addresses himself to the tough problem of our knowledge of other minds. He posits the thesis that we may have direct knowledge only of our own experiences, but we cannot have direct knowledge of anyone else's experiences. Hence, we are under the necessity at every point of our awareness of others to interpret their experiences in analogy of our own. Which judge on the bench, which counselor of youth, which teacher or pastor will not admit the truth of these statements? When two people see the same thing it is not necessarily the same thing they see. Sense-data 'are made private by definition', thus Ayer rightly avows. Hence, the demand "that one directly know the thoughts and feelings of others is to demand a logical impossibility" (p. 195). But does this insight make us victims of scepticism? Ayer thinks not. For while in a real sense we cannot get into the inside of other men's minds and experiences, we are not compelled to doubt the actuality of these experiences. Needless to say, insights like these may be helpful to all whose business it is to interpret other people's minds. Here, too, we know in part.

William A. Mueller

Faith, Reason and Existence. By John A. Hutchison. New York: Oxford University Press, 1956. 306 pages. \$4.50.

The subtitle if this work is "An Introduction to Contemporary Philosophy of Religion", and it admirably fulfills this role. The author is familiar with the main currents of thought in the theological scene, and shows intimate acquaintance with existentialist thinking and with the various phases of the neo-orthodox movement in theology. There is an admirable bibliography appended to each chapter.

The author deals adequately and lucidly with the nature of mythological thinking in what the reviewer regards as one of the best chapters in the book, "Symbols, Language and Faith". The chapter in "Faith, Revelation and God" forms a valuable introduction to the relation of faith to reason. Mr. Hutchison believes that religion is primarily a matter of faith, but that the Greek speculative approach to God is also significant. Faith must articulate itself through philosophical thought, and, of the four differentiations between faith and reason which he elaborates, Mr. Hutchison advocates the Augustinian view that reason is faith seeking understanding. Reason is not autonomous and neither is faith. Equally, the Thomist tradition which makes faith subordinate to and included within reason must be dismissed. Hence faith is taken as primary but not autonomous, and our author, in the development of this thesis, provides an analysis of faith itself, a discussion of the nature of revelation, and valuable critical assessments of the thought of Barth, Brunner, the Niebuhrs and Tillich in this and subsequent

chapters. The treatments of culture and of science from the point of view of religion are well done.

The book provides an excellent introduction to philosophical theology—the best that this reviewer has seen for a long time.

E. C. Rust

Embassy for the Christians; and The Resurrection of the Dead, (Ancient Christian Writers, No. 23). By Athenagoras. Translated and annotated by Joseph Hugh Crehan, S. J. Westminster, Maryland: The Newman Press, 1956. 193 pages. \$3.25.

Athenagoras was an Athenian (probably) who taught in Alexandria, dying ca. A.D. 180. His apologetic work *Embassy* (or *Plea*) for the Christians (addressed to the Emperors Marcus Aurelius and Commodus) answers the popular charges being made against the Christians (atheism, cannibalism, incest), and seeks to refute the follies of pagan idolatry. Pleading the good character and civil obedience of the Christian band, he asks toleration at the hand of the Roman state.

In *The Resurrection of the Dead*, Athenagoras, despite his Platonic affinities, argues for the resurrection of the body. Objections to this position are enumerated and countered. Excellent notes accompany the work of translation.

T. D. Price

The Symbols of Religious Faith. By Ben Kimpel. New York: Philosophical Library, 1954. xiv, 198 pages. \$3.75.

This is not a very impressive book. It sometimes labors the obvious and it makes no original contribution of value either in insight or in the organizing of the material. Edwyn Bevan's *Symbolism and Belief* and F. W. Dillistone's *Christian Symbolism* cover the field between them, and we find it difficult to understand why this book was written. A lot of unnecessary space is spent defining religion and examining the religious life. One gets the impression that all religions may be treated on the same level, and the uniqueness of the Christian revelation is soft-pedalled. One looks in vain in the index for the mention of names like Cassirer, Bevan, Urban, and in the text for a discussion of the linguistic symbols and mythology which form such an important element in the expression of the religious consciousness. The ontological basis of symbolic and mythical thinking and of ritualistic symbolism is not treated adequately anywhere in the text. This is the overhang of a liberalism that, in this post-liberal theological era, we thought we had left behind us.

E. C. Rust

Christian Ethics. By Georgia Harkness. New York: Abingdon Press, 1957. \$3.95.

Why produce another book on Christian ethics when the library shelves are already full of them? In answer to this question, the author of this challenging book on Christian ethics presents two reasons. In the first place, Christian living is an imperative for our time; and in the second place, the plethora of books on Christian ethics do not do what this one attempts. Specifically, the author's purpose is to present a comprehensive approach to Christian ethics which will strike a happy medium between classics of the past and present and the overly simple books of the present.

Defining Christian ethics as "a systematic study of the way of life exemplified and taught by Jesus, applied to the manifold problems and decisions of human existence," the author goes on to point out that our primary authority for the demands of Christian decision cannot be found in the general field of moral philosophy or in the moral standards of Christendom, past or present, or in the ethical pronouncements of the churches. Rather, the supreme moral authority for the Christian is Christ. With this thoroughly Christocentric perspective, the author goes on to discuss the covenant, the law, and the prophets of the Old Testament and to show the fundamental relation between the Christian ethic and the ethic of the Old Testament. There follows a chapter on the ethics of Jesus with a stimulating section on eschatology and ethics. Then there follows a discussion of the ethical perspectives of the early church.

There follows a stimulating chapter on duties to self and society. With Chapter 7, the author begins with what has usually been called "social ethics," but notes that it is impossible to draw a sharp line between individual and social ethics. Under this general category, marriage and the family, the ethics of economic life, Christianity and the race problem, the Christian conscience in the state, war, peace and international order, and Christian ethics in culture are discussed in clear and provocative terms.

There is nothing new or startling in this volume on Christian ethics. Its chief value is that it brings together in a systematic way the nature of morality, the distinctiveness of Christian ethics, the theological bases of Christian ethics and the relevance of the Christian faith for the critical issues of our time. Students in colleges and seminaries will welcome this volume because it is both readable and reflects a high quality of scholarship.

Henlee Barnette

The Quest for Community. By Robert A. Nisbet. New York: Oxford University Press, 1953. 303 pages.

Is it possible for existentialism and social scientism, the two major schools of thought on human nature yet so far apart in pre-suppositions, methodology and conclusions, to reach any common

ground? On the one hand, there is existentialism with its introspective analysis, relying on subjective reality and centering upon the intensity of the self, the single individual. On the other hand, social scientism with its reliance upon the objective method, statistical averages, determinable sequences and ordered causations, centering on social realism. Are the two schools moving in such rapid strides in opposite directions that there is no hope of a synthesis, no hope even of a dialogue? This has been the general assumption. But perhaps, as has fortunately happened in the past, the human animal will give the lie to his interpreters. And, if the kind of reflection currently arising among the social scientists, of which the present book is indicative, continues, it gives promise of a reconciliation. For the reconciliation will occur, if this reviewer judges the opposing moods rightly, in the quest for community.

Too long has existentialism harped on the lack of value structures on the fluid creativity of life and on the free mode of existence. Hidden in its very jargon about indeterminacy are the continuous references to a determinate base of man's existence which seeks community. One notes this in Jean Paul Sartre's concern lest his decisional act be not in behalf of "humanity"; in Simone Weil's "need for roots"; in Brunner's concession that the arbitrary Will of God includes "His will for community."

Just at the moment of this growing admission on the part of the existentialists they are met by some of the leading social scientists questioning the dogmas of an earlier period and insisting that personal meaning is possible in true community. This book is a synthetic volume summarizing the new mood as expressed not only by social scientists but also by literary men, political observers, and religionists. Having become suspicious of the old dogmas as a result of the experiences of the Twentieth Century they seek a corrective. Nisbet being able to speak from first hand acquaintance since he is Professor of Sociology at the University of California, concludes: "The major idols . . . are no longer, as they were in the earlier decades of the century, free expression, sheer individuality, and emancipation from the past . . . (Instead) concern for community, its values, properties, and means of access, is the major intellectual fact of the present age." (27, 30) The pivotal recognition on which the new mood turns discloses the possibility of existential norms; hence, the possibility of a reconciliation. Both agree on Nisbet's assertion: "The quest for community will not be denied, for it springs from some of the powerful needs of human nature . . ." (73).

Most of the book, however, deals with the political causes of the manifold alienations that lie behind the contemporary quest for community. In these technical parts, the general religious seeker may not be interested, except as they illustrate the unrestrained fascination modern man has for political substitutes for religion. Politics is no longer just a game; it is man's (other) religion. As

Nisbet interprets the scene, political organization and power has become man's primary expression of his search for community in ways more dangerous than authentic. What we are getting today in the shifts of political expression is essentially a shift in values with regard to man and society. "Whereas modern liberalism began in the eighteenth century with an image of man as inherently self-sufficing and secure beyond the effects of all social change, the contemporary image of man is, as we have seen, almost the very opposite of this." (223) Whether a realistic Christian ethic leading to an authentic person-in-community existence can be brought to bear on this mood, is the question the book will plant in many minds. Sociologists are admitting that "the normative order makes the factual order of human society possible" (Nisbet's quotation with approval from Kingsley Davis on page 230). Can Christianity be interpreted so as to redeem this normative order that it may be directed toward the establishment of the Blessed Community? Such a question, while properly not within the pale of the book, is a logical outgrowth of its thesis.

G. McLeod Bryan

The Dominant Themes of Modern Philosophy: A History. By George Boas. New York: Ronald Press Co., 1957. 660 pages. \$6.75.

The distinguished Johns Hopkins Professor of Philosophy has given us an excellent history of the philosophical ideas which are dominant in contemporary thought. Taking the live ideas of current philosophical discussion as his norms, Dr. Boas then writes the history of the development of these from the Renaissance to the present. The reader may know, therefore, that he is not reading about ideas simply because they were current at some time, but he is being given the information whereby he may understand and appreciate some of the dominant ideas which form his own intellectual environment. No attempt is made to furnish a list of all of the philosophers of the Western world, but those who are selected are presented with sympathy and clarity.

Guy H. Ranson

Understanding and Counseling the Alcoholic Through Religion and Psychology. By Howard J. Clinebell, Jr. New York: Abingdon Press, 1956. 246 pages. \$3.75.

A minister of the Methodist Church and lecturer in the Department of Religious Education, New York University, the author of this book by academic training and pastoral experience has qualified himself to write an authoritative book on alcoholism. Generally, the purpose of the book is to furnish help for those who are dealing with the problem of alcoholism. Specifically, it is designed to be an aid to those who wish to apply religious resources more effectively to the problem of alcoholism.

The book is divided into three main parts. Part One is concerned with the nature and causes of alcoholism. According to the author an alcoholic is anyone whose drinking interferes frequently or continuously with any of his important life adjustments and interpersonal relationships. (Page 17) About four and one-half million Americans bear the "alcoholic cross." Causative factors involved in alcoholism tend to operate at three levels: (1) there may be bio-chemical and psychological factors; (2) availability of alcohol and its attractiveness as a symptom; and (3) physiological changes as well as cultural attitudes toward alcoholism. Evidence seems to point to the fact that "alcoholism comes in people, not in bottles." In other words we must look within people for the underlying causes. The author is in basic agreement with the idea that the alcoholic is not sick because he drinks but he drinks because he is sick, and then becomes doubly sick.

Part Two describes some religious approaches to alcoholism. Three different religious orientations are studied and compared: (1) the evangelistic-authoritarian approaches of the Rescue Mission and the Salvation Army; (2) a psychologically oriented approach, the Emmanuel Movement; and (3) a permissive self-help approach, identified with Alcoholics Anonymous. Of the three, the mission therapy approach appears to be the least effective, with a relatively greater effectiveness of the Salvation Army approach, and Alcoholics Anonymous as being our greatest resource in dealing with the problem of alcoholism.

Part Three has to do with the minister's approach to alcoholism. In this section an effort is made to apply the understanding of alcoholism gained in Part One and the understanding of religious approaches to the problem gained in Part Two, to the work of the pastor. The ethical problem of alcoholism, counseling alcoholics, helping the family of the alcoholic, and the prevention of alcoholism are described in this section.

This is a fresh approach to the problem of relating religion to alcoholism. It is lucidly written and comprehensive in scope. The counselor, whether he be clergyman, teacher, or layman, will find this volume most helpful in seeking to help the alcoholic.

Henlee Barnette

Integration North and South. By David Loth and Harold Fleming. New York: Meridian Books, 1956. 110 pages. \$0.40.

This is a progress report by states concerning integration in education, private employment, public employment, housing, organizations, public accommodations, recreation and entertainment, health facilities, and religion. This little book is a real mine of information for the person who is interested in the progress of integration in the United States.

Guy H. Ranson

Moral Standards: An Introduction to Ethics. By Charles H. Patterson. Second Edition. New York: The Ronald Press, 1957. 535 pages. \$5.50.

This is a textbook revision of the original 1949 college introduction to moral philosophy by the Professor of Philosophy at the University of Nebraska. It does not distinguish itself from that general batch of trade books designed to meet the demand. While it aims at an impartial exposition of the main schools, it nonetheless betrays the bias of idealistic self-realizationalism professed by its author. Its treatment of Christian ethics is a little more sympathetic, taking into account the recent creative thinking, than is true of most standard texts; nonetheless, still an inadequate treatment.

G. McLeod Bryan

Christ and the Modern Opportunity. By Charles E. Raven, Greenwich, Conn.: The Seabury Press, 1956. 88 pages. \$2.25.

For thirty years Canon Raven, now elevated to the Queen's chaplain, has studied the changing relationship of science and religion. He began riding these two horses when they were at full gallop in opposite directions. Now that they are occasional teammates some of the credit goes to this clergyman's masterful horsemanship. He is an admirable illustration of a Christian who has kept up and in the process has not allowed his priestly prerogative and religious absoluteness to prevent him from confessing the error in his earlier writings. In these off-the-cuff lectures on profound matters given before the great Canadian university, McGill, he nonetheless uses the best homiletic devices to present the Gospel. They lack the polished form and rational progression of ideas so often associated with Canon Raven's finished lectures. But somehow we feel safer in our dealings with an Empire whose Queen has a chaplain who stands in the tradition of a Latimer and a Knox. For us preachers who have no queen, he sets a pattern for our appearances before that kingly audience, the captive chapel full of college students.

G. McLeod Bryan

The Bridge. A yearbook of Judaeo-Christian studies. Edited by John M. Oesterreicher. Newark, N. J.: Pantheon Books, Vol. I, 349 pages, 1955; Vol. II, 357 pages, 1956. \$3.95 each.

This yearbook is published for the Institute of Judaeo-Christian Studies, Seton Hall University under the editorship of John M. Oesterreicher, the director of the Institute. Realizing that Jesus is the bridge which links the two shores, Law and Gospel, these annual studies have been given the title of *The Bridge*.

From these studies of Catholic scholars it is hoped that Christians will come to a deeper understanding of the treasures inherited

from the Jews and that Jews will come to a higher recognition of the greatness of the Christian faith. The claim is made that the articles in the yearbook will serve as a dialogue between Jews and Christians. Actually the studies are monologues because the Jews do not have a opportunity to speak.

In contrast to this series of studies the International Missionary Council's Committee on the Christian approach to the Jews in 1954 published a symposium entitled *The Church and the Jewish People* (edited by Gote Hedenquist). This symposium had both Christian and Jewish contributors which made it truly a dialogue between Jews and Christians.

The work of *The Bridge* extends from theology, philosophy, and history, to literature, art, and sociology.

Taylor C. Smith

Did Jesus Rise From the Dead? By James Martin. New York: Association Press, 1956. 91 pages. \$1.25.

Discussions on the resurrection must be lively in Glasgow, Scotland. G. V. Jones, *Christology and Myth in the New Testament* (Harpers, 1956), advocates a modified version of Bultmann's radical demythologizing of the resurrection (pp. 46-52). Now, James Martin, another Glasgow pastor, comes to the defense of the empty tomb that leaves no doubt about his affirmation of both resurrection fact and resurrection faith. At times one gets the impression that two types of teaching circulate about the resurrection: those who hold it a fact with little faith and those who have a faith with little fact. Surely, such a situation is insufficient for our times. Those who are bewildered by this problem will profit by this small book which emphasizes not only the empty tomb, but the risen Lord who gives positive meaning to this central miracle.

Dale Moody

Goethe's Faust. Six Essays. By Barker Fairley. Oxford: At the Clarendon Press, 1953. 132 pages. \$3.00.

These essays represent the Mary Flexner Lectures delivered in 1949, the Goethe Centenary year, at Bryn Mawr College. The learned author has both competence as a philologist and great skill as a literary critic. He writes with considerable charm on one of the most complex poetic creations of all time. Goethe's Faust, written over a period of more than sixty years, has found as many conflicting interpreters as did Plato. It is a poem of inexhaustible range and depth. Fairley sees it more as a lyric poem than a drama in the traditional sense. Yet Faust is a drama nevertheless, but thoroughly Goethean in character and basically in line with some of Goethe's earliest creations such as *Iphigenie auf Tauris* and *Torquato Tasso*.

These early dramas of the poet laureate as well as some of his finest lyric poems like the *Erlkönig* or the *Nachtgesang* or the *Venezianische Epigramme* are but preparatory works to the masterpiece of Goethe's maturest creation, *Faust*. In his lyricism, whether expressed in poems or dramas, Goethe reveals a "range . . . that there are few lyrical poets of eminence whom he does not touch somewhere and frequently rival on their own ground." According to Fairley—and he makes an admirable case for his thesis—one may discover something of Beranger and Burns, of Wordsworth and Keats, of Shelley and Spenser in the poet-statesman of Weimar. His characters are persons, yet more than persons. "Each of them seems to separate out an ingredient or an element in our common human mentality and to identify himself with it."

As drama *Faust* is defective in many respects, but as lyric poem it is superb, saturated with Goethe's universal mind and speaking to our deepest consciousness, be it good or evil. *Faust* expresses 'the impulse to achieve and to achieve again' while Mephistopheles reflects 'our cynicism, or destructive vein, our nihilism, in one or other of the moods we settle into when we feel that the game is not worth the candle and that man is Time's fool'.

We leave it to the discriminating reader to explore with the author the form of *Faust*, the Gretchen tragedy, the two Walpurgis-nights, the recurring themes of the drama and the fifth act which has baffled many a critic.

William A. Mueller

Toward a Reconstructed Philosophy of Education. By Theodore Brameld. New York: The Dryden Press, 1956.

Professor Brameld is the most vigorous proponent of the philosophy known as "Reconstructionism." In many ways this philosophy of education is the logical outgrowth of the Progressive philosophy so ably espoused by John Dewey. Like Progressivism, the philosophy of Reconstructionism is based upon a humanistic view of Reality. However, unlike Progressivism, this philosophy advocates that the school must have positive objectives that are consciously sought.

Holding that education is a child of culture and must contribute to culture, Brameld says that the public schools must provide aggressive and intelligent guidance for our culture which is now in a state of flux and change. Thus he says the school must be the agency for reconstructing our society in terms of what our society ought to be. His thesis is presented in the following sentence: "The one task of education before all others is to help reconstruct the cultures of the world to the end that people shall attain maximum satisfaction of their material and spiritual wants, including the satisfaction of building and ruling their own civilization everywhere on earth—theirs to design, to possess, and to enjoy." (p. 18).

This of course raises the question, "What ought to be?" The answer to this question provides the objectives of education. Brameld

says the answer is to build a world society in which the "want-satisfactions" of all the peoples of the world may be met. These "want-satisfactions" are to be determined through a study of the various sciences, such as anthropology, psychology, etc., and through a social concensus. When these "want-satisfactions" are identified, it is the task of the public schools to educate a generation who will be determined to reconstruct society in such way that these wants by all peoples of the world will be met.

The social concern of this philosophy has much to commend it. However, there are numerous fundamental weaknesses which make this philosophy quite unsatisfactory. First, the humanistic foundation is contrary to fact and thus misses the basic meaning of life. Second, his idea that the aims of education may be determined through social concensus is quite inadequate. Third, his contention that the public school can and should be a primary agency for radical social reconstruction is far too idealistic. However, the book ought to be carefully studied as it is likely we will be hearing of this philosophy in the future.

Findley B. Edge

Advancing the Smaller Local Church. By W. Curry Mavis. Winona Lake, Indiana: Light and Life Press, 1957. 189 pages. \$3.00.

The author of this volume is doing a real service in pointing up the significance of the small congregation. American protestant churches numbering 210,000 average only about 210 members each. His definition of a small church would include more than one-half of all our churches. He is correct in saying that most communities are underchurched rather than overchurched as some have contended.

The number one problem of the small church is morale. This problem would be eliminated, the author feels, if the pastor and people could see the unique capacity of the small congregation to promote spiritual growth. The several chapters of practical suggestions about how to organize and promote the church program add to the value of the book.

Joseph Stiles

Choral Readings from the Bible. Helen A. Brown and Harry J. Heltman, Editors. Philadelphia: The Westminster Press, 1955. 63 pages. \$1.00.

Choral Reading for Worship and Inspiration. *ibid.* 1954. 64 pages. \$1.00.

There is no question about the appropriateness of choral speaking as a means toward securing the whole congregation to participate in worship services: every evangelical Christian group provides for "responsive readings" of one sort or another. And, although almost every hymn book contains certain selections arranged for that type

of reading and worship-procedure, many groups need more varied selections than thus provided. Particularly is this the case for those groups and leaders who set out to train their congregations how to use those materials to the best advantage (why should not every Training Union allot several closing assembly periods to the direct and purposeful study of *how to read the Bible as a group* or as groups responsively.)

With a very brief but sound discussion of the way to go about conducting choral speaking, the authors suggest various readings, from Scripture and from religious poetry, for the different types of divisions of readers for the best effects. With these materials, a well-meaning pastor or a minister of education or of music could make a beginning of "some real teaching" as well as "some real group worship" in his local situation. If he did so, maybe the responsive readings would actually (*mirabile dictu*) become reading—meaningful communication with men and with God!

Charles A. McGlon

Bible Study for Grown-Ups. By Frank Eakin. New York: Macmillan Company, 1956. 347 pages. \$3.95.

The author seeks to provide a guide for adults to follow in studying two books of the Bible—Genesis and Matthew. The arrangement of the book is excellent. Genesis is divided into four units and Matthew is divided into six units. Each unit is then subdivided into three parts. First is a survey or a condensed paraphrase of the Biblical material. Then follows "comments" which seeks to answer difficult questions that might arise in the mind of the reader. Third is a section dealing with the values for the people of Bible times and for our day. The author approaches this study with a liberal view toward Biblical criticism. The book is excellent if one will not be offended by this liberal view.

Findley B. Edge

Speech: Code, Meaning, and Communication. By John W. Black and Wilbur E. Moore. New York: McGraw-Hill Book Co., 1955. vii, 430 pages. \$4.75.

"There are many approaches to the study of speech. The rhetorically minded sometimes approach speech from the viewpoint of the theory and practice of successful public speakers. The speech scientist is interested in the mechanisms of speech, in nerves and muscles, in sound waves, and in the nature of codes. The interpreter and actor view speech as a part of the artistic expression of man's humanity or spirituality. The clinically oriented observe and report the personality growth and integration that result from speaking experiences. The social scientist studies the role of speech in social

conflict or social cooperation. There need be no quarrel among the advocates of any of these approaches to speech. All are seeking to understand man's use of speech to acquire meanings and to communicate them to his fellows. Like the elephant that was touched by the blind men, speech yields many impressions. It can be heard, produced, watched, measured, and refined in numerous forms. On the platform, on the stage, before the microphone, (in the pulpit), in conversation, and in conferences—in whatever milieu speech is occurring—it is worthy of study and improvement."

Looked at from the angles of scholarship, utility of content, clarity of purpose, and simplicity of presentation, the book entitled above is perhaps the most adaptable to the needs and interests of religious speakers of all those that have appeared in the field of speech fundamentals lately. Of course, no one book serves the purposes of all people, nor does one approach satisfy the desires of all who speak or strive to help others with their speaking—hardly any two of them agree upon what is essential for any given group at any given time. However, there will perhaps be less than more disagreement upon the advisability of including for at least cursory consideration, such topics as *The Mechanisms of Speech*; *The Sound of Speech*; *The Acoustic Code of Speech*; *The Vocabulary of Speech*; *The Speaker's Meanings: Speech and Evaluation*; *The Speaker's Meanings: Testing Validity*; *The Speaker's Gestures and Bearing*; *Interpretative Reading*; and, *Microphone Speech*. Upon these items one hardly ever becomes so well informed and so economically skilled that he does not need new appreciations of ways and means to develop them. Certainly this is so of the religious speaker (most particularly of the mature religious speaker) who seeks the more admirably to acquire, create, communicate, and perpetuate his meanings. To that individual and to all others of his kind this textbook is commended.

Charles A. McGlon

Reading the Bible: A Guide. By E. H. Rece and W. A. Beardslee. Englewood Cliffs: Prentice-Hall, Inc., 1956. 188 pages.

The authors have sought to provide serious adults with a guide for the historical study of the Bible. Brief expositions are given, but the value of the work is in the questions that are raised and the guidance given in the scriptures to be real. This book sends one to the Bible for study. Its weakness is that it seeks to cover too much material in too brief space. Perhaps this was unavoidable since the purpose of the authors was to cover the entire Bible. It should be noted that a liberal view is taken toward Biblical criticism. Perhaps our people ought at least to become acquainted with this view.

Findley Edge

Thought, Action, and Passion. By Richard McKeon. Chicago: The University of Chicago Press, 1954. ix, 305 pages. \$5.00.

For the speaker who seeks a tighter, more workable relationship between thought, language, voice, and action,—his four “tools in trade,” here is material of the first order. By implication acknowledging that the educated man speaking well is the one who sees relationships and from them draws valid conclusions, Dr. McKeon (Charles F. Grey Distinguished Service Professor of Philosophy and Greek in the University of Chicago) centers his attention upon four “themes” as they are treated in four “techniques.” His themes are love, truth, freedom, and imitation, and his techniques are philosophy, history, rhetoric (persuasion), and poetry. With these materials, he has written four essays of uneven length, during which his expressed purpose is to trace “the schema of transformations and varying influences of the ‘themes’ and ‘techniques’ that take specific form in doctrines and analytical disciplines and that supply the connections among historical processes and among applications of the liberal, and interpretations of the fine, arts.”

Beginning with the Greeks, the author entitles his four sections “Love and Philosophical Analysis,” “Truth and the History of Ideas,” “Freedom and Disputation,” and “Imitation and Poetry.” His method in detail is to show that the four techniques have had somewhat startling, ambiguous relations to each other; they have had different forms and definitions; they have caused confusion and conflict; sometimes they have seemed to be parts of each other; sometimes they have been very much at odds with each other; but out of their interrelations, blendings, and interchangings have come relevance for each generation as (sometimes unknowingly) it has “picked up the shreds” of the past to adapt them to its own ideas and ends. For this reason, his book is recommended for the one in today’s culture “who would like to know how philosophy affects him, or what relevance history has for him, how art may become a part of his life, or how he can thread his way through the intricacies of argument.” And as he seeks these ends, the reader will be shown that “the problems which arise in applying science or history to action are not scientific or historical; in their theoretic form they are metaphysical problems of first principles; in their practical form they are rhetorical problems of persuasion.”

In spite of one recommendation of this book, the ordinary reader will not find it “easy going.” He will, however, find it intriguing—and something of a cloudburst in its recall of the myriads of Greek, Roman, mythological, historical, and religious characters, to whom Dr. McKeon refers in the manner of living, significant, influencing, contemporary individuals. “Reproduction or imaginative reconstruction is the only way in which we can understand another person: to reproduce is to relive—”. The reader ought to enjoy this opportunity to relive!

Charles A. McGlon

What Are You Doing? By G. Curtis Jones. St. Louis: The Bethany Press, 1956. 160 pages. \$2.75.

This is a delightful little book telling of Christianity in action. The Christian witness and testimony of numerous laymen is attractively told by Dr. Curtis Jones, Pastor of Union Avenue Christian Church in St. Louis, Missouri. The pastor will find a wealth of illustrative material here.

Findley Edge

Argumentation and Debate: Principles and Practices. By David Potter, Editor. New York: The Dryden Press, 1954. viii, 503 pages. \$4.50.

Do you preach logically? Will the development of your "argument in points one, two, and three" hold up under the intellectual scrutiny of the best minds in your congregation? To help make it so, at least indirectly, Dr. Potter (editing the papers of a core of experts whom he refers to as a "twenty-five mule team") presents recent thinking and sound advice appertaining to the problem of reasoning and reasonable discourse. In some cases, the material is quite traditional, but the treatment is new; however, the logical speaker who would also be persuasive can use it to advantage. Furthermore, applying the interpretation of the materials of the essays wherever possible ought to cause the scriptural qualities of decency and order to appear more distinctively in major examples of contemporary religious discourse.

Charles A. McGlon

Writing for the Religious Market. Edited by Roland E. Wolseley. New York: Association Press, 1956. 298 pages. \$4.00.

Roland Wolseley has produced a well written and well edited survey with the express purpose of creating more interest in religious writing. Since the book covers everything from news writing to poetry, it is just as well that it makes no pretense of telling "how to do it." One wishes, however, that Wolseley would settle on one subject long enough to produce some of the texts so badly needed in religious journalism.

Eighteen authors have contributed chapters of varying merit, best of which are the ones on curriculum, sermons and devotions, radio, television, and films. Each chapter does little more than introduce the subject, but a fairly good bibliography lists more detailed sources. A market guide is included.

The book is a good introduction to the field, but is easily out-classed by books dealing with the specific forms and by the editor's previous works. This, of course, is a limitation placed upon the book by its broad scope. But, since we have been "introduced" to religious journalism by other good books, it is time to dispense with the formalities and to establish a deeper relationship with the art and craft of writing.

Robert Bishop

Getting and Keeping Members. Working with Volunteers. Conferences That Work. Adult Education Association of the U.S.A., 743 North Wabash Ave., Chicago, Ill., 1956. 60 cents each.

These are three more excellent booklets produced by the AEA. The best insights scholarship can provide are presented in simple practical terms. The material is not church-centered, but the principles presented may easily be adapted and used by those who work in churches.

Findley B. Edge

Business and Professional Speech. By Clara Krefting Mawhinney and Harley A. Smith. New York: American Book Co., 1950. vii, 222 pages. \$2.80.

Giving enough attention to speech principles to keep their work from becoming a superficial handbook, the authors herein make helpful suggestions for meeting many kinds of speech situations. Writing what is still one of the better books in its field, the authors rest their major emphasis upon the assumption that a speaker does best in even the speeches for special occasions (like after-dinner addresses, introductions, responses, and such) after he has attended to his own self-analysis and personality adjustment. Paying particular attention to the illustrations and examples contained in the volume, the reader stands to benefit roundly in his own preparation to present the limitless kinds and numbers of special-events talks he must make as a community leader.

Charles A. McGlon

The Teacher and Young Teens. By Louise B. Griffiths. St. Louis: Bethany Press, 1954. 176 pages.

This is a book for those who work with young people who are 12, 13, and 14 years of age. It is written in a simple, practical and interesting manner. The author first introduces the reader to this age group, seeking to lead to a clearer understanding of their characteristics, their problems, their needs. With this as a foundation, she suggests ways of guiding this group in a more meaningful manner. The emphasis on activity is quite good. The beginning teacher will find help here.

Findley B. Edge

Discussion and Conference. By William M. Sattler and N. Edd Miller. New York: Prentice-Hall, Inc., 1954. xi, 353 pages. \$6.35.

Have you been on a radio or television panel lately? How did it go? Did you feel afterwards that the best use of the time was made by you, and the other members—that everybody had good

ideas of how to put the project across in a professional manner? Or, at another time, have you suggested to a program chairman, particularly a young one, of one of the church organizations that perhaps a symposium would add variety and freshness to the next meeting? Does he—or do you—know the relationship of panel, symposium, discussion, and conference? Then here is a practical guide book that is educationally-sound, professionally-to-the-point of developing skill in different kinds of productive discussion. Reflecting the results of recent research into the effectiveness of decision-making arrived at through interpersonal relationships, the authors show how to obtain the values of good judgment in community problem-solving. Thus, they make their book especially strong in contributing to the relatedness of speech skills to valid group thinking, social unity, and healthful human relations—all of which are to be found in a progressive church body.

Charles A. McGlon

An Introduction to Descriptive Linguistics. By H. A. Gleason, Jr. New York: Henry Holt and Co., 1955. ix, 389 pages. \$5.50.

Workbook in Descriptive Linguistics. *Ibid.* 1955. 88 pages. \$2.25.

So much is happening in the larger field of speech-communications as a result of research and other scholarly inquiry that it is almost "a new thing" from what it apparently was twenty-five years ago. And one of the most revolutionary aspects of that field is in the study and use of language, not the least interesting part of which is linguistics. Narrowing the division even more, Mr. Gleason calls serious attention to descriptive linguistics as able to contribute to insights into all the other divisions of language—"one of the most important and characteristic forms of human behavior."

Defining descriptive linguistics as "the discipline which studies languages in terms of their internal structures," he also treats briefly of historical linguistics, dialect studies, communication theory, and acoustic phonetics. In so doing, the professor of the Hartford Seminary Foundation insists that such knowledge is not for the missionary only, but in today's communication world contributes to the practical problems of every speaker. His contention is obviously a worthwhile one as he brings a wealth of information to bear upon the primary concern of descriptive linguistics: the structure of the language (the structure of expression, the structure of content, and vocabulary). Particularly does he contribute new material (as far as most religious speakers are concerned) when he discusses the morpheme and the phoneme, not only of English but of other languages of significance. This material will not interest many religious speakers; but some students of language will not want to put the book down until they have finished reading it.

Charles A. McGlon

Modern Methods in Secondary Education. By J. D. Grambs and W. J. Iverson. New York: The Dryden Press, 1952. 562 pages. \$4.75.

As the title suggests, this book deals with public education on the secondary level. It is an excellent college text for beginning teachers. It is both practical and quite readable. The comprehensiveness of the book is indicated by the six major sections: Planning for Learning, Materials and Activities for Learning, Special Problems in Learning, Evaluating Learning, Guidance and Learning, On the Job.

Several chapters will be particularly helpful for the advanced teacher in the Sunday school. These are: Discussion, Sociodrama, and Related Techniques; Toward More Permanent Learning, Testing Instruments, Becoming a Teacher. Recommended for the church library.

Findley B. Edge

Language and Informal Logic. By Robert T. Harris and James L. Jarrett. New York: Longmans, Green and Co., 1956. viii, 274 pages. \$3.50.

To increase the reader's skill in interpretation and expression of meaning, this book shows what languages are and do, and contains discussions of the kinds of meanings and the linguistic vehicles that convey them. In other words, the authors' thesis is that communication can be improved by learning something of the logic that is present in the communicative process—"Grammar is the logic of speech, even as logic is the grammar of reason (Trench)." In the process of thus focusing their attention upon rhetoric, linguistics, and logic, they make use also of studies in the fields of anthropology, sociology, psychology, physiology; semantics, and communication theory; lexicography and grammar; speech, composition, poetry, and literary criticism. Thus they succeed commendably in producing one of the most sensible brief treatises on the speech process to be published lately. Reading it should help the mature, inquisitive student of language to tie together much of the information he has gathered from various sources. In doing so, he ought to find his tools sharper and his techniques more rewarding as he proceeds with economy and exactness to do the job of stirring up meanings and emotions within his hearers to achieve his desired goals.

Charles A. McGlon

Speech Fundamentals. By Harry G. Barnes and Loretta W. Smith. New York: Prentice-Hall, Inc., 1953. xxi, 554 pages. \$2.75.

Many young speakers (as well as old, experienced ones) are continuously disturbed by their lack of adjustment to various audiences and occasions. Seeking to offer practical information and suggestions in the simplest manner to overcome this rather universal situation in a series of chapters entitled "Your Speech Needs and Abilities," the authors proceed to a consideration of such basic topics as The Speech Act and Speaking, The Fundamental Processes of Speech, The Essentials of Speech Making, and The Essentials of Reading Aloud. They conclude with an extensive list of selections

for motivated practice to secure a sound blending of the speaker and the speech into the total speech situation. In doing this, they assume that since speech was learned in the first place it can be re-learned to produce increased powers of communication. Therefore, they rather thoroughly gauge their presentation to inspire the reader-speaker not only to acquire knowledge but also to develop a desire and a will to improve his effectiveness.

Charles A. McGlon

How to Use Audio-Visual Materials. By John W. Bachman. New York: Association Press, 1956. 60 pages. \$1.00.

This is a simple, practical presentation of the types and uses of various visual materials. It is written in the language of and on the level of the layman. It is not highly recommended.

Findley Edge

Developing Your Speaking Voice. By Harrison M. Karr. New York: Harper and Brothers, 1953. ix, 506 pages. \$5.00.

Of the four elements of speech training: thought, language, voice, and action, religious speakers have had their attention drawn perhaps most consistently to voice. This is good, since one is required to speak many times a week in the course of his religious duties and opportunities. It is not so good in that many times the attention is directed to voice production and use apart from the other elements. Without a proper consideration of all four aspects, one cannot hope to possess the kind of voice he wants—and his ministry demands. To guide him thusly, Mr. Karr (obviously a Gestaltist) explicitly and implicitly places the advanced study of voice within the framework of these elements, as well as within the context of speaker, speech, audience, and occasion.

Not only that (in detail and in the manner of a dynamicist), without slighting one or the other, he analyzes the four basic, related phases of speech production in the human mechanism: respiration, phonation, resonance, and articulation. Parenthetically, in this step he goes farther than some of his colleagues and suggests that concentrated work in articulation usually improves resonance. Throughout, he rather admirably succeeds in relating the *science* of voice production to the *art* of voice use. His is thus a practical compendium of principles and techniques for those who are already engaged in any profession that requires much speaking: it possesses considerable innate value for religious workers.

Charles A. McGlon

The Workers' Conference. By Verdia Burke. St. Louis: The Bethany Press, 1955. 64 pages.

This is a manual on planning and conducting a monthly workers' conference. The suggestions made would have more relevance for other denominations than our own. The weekly officers and teachers' meeting is much to be preferred.

Findley Edge

BOOKS RECEIVED

Jesus. By Charles Guignebert. Translated by S. H. Hooke. New York: University Books Inc., 1956. 563 pages. \$6.00.

Egypt's Liberation: The Philosophy of the Revolution. By Premier Gamal Nasser. Washington, D.C.: Public Affairs Press, 1955. 119 pages.

Shadow of the Rock. By Gina Norgaard. Philadelphia: Muhlenberg Press, 1956. 275 pages. \$3.75.

Wanderer Upon Earth. By Jack Finegan. New York: Harper and Bros., 1956. 247 pages. \$3.75.

Peloubet's Select Notes on the International Bible Lessons 1957. By Wilbur M. Smith. Boston: W. A. Wilde Co., 1956. 408 pages.

Religious Liberty. By Giovanni Miegge. New York: Association Press, 1957. 94 pages. \$1.25.

There Is a Place For God in Business. By George Murran. New York: Pageant Press, 1956. 176 pages. \$3.00.

Illustrated New Testament. By Cambridge University Press. New York: Cambridge University Press, 1957. Eight colorful illustrations and picture jacket of New Testament scenes. \$1.00.

Julie's Heritage. By Catherine Marshall. New York: Longmans, Green and Co., 1957. 231 pages. \$3.00.

Prayer and Life's Highest. By Paul S. Rees. Grand Rapids: Eerdmans Pub. Co., 1956. 128 pages. \$2.00.

New Dreams For Old. By Tom Person. New York: Longmans, Green and Co., 1957. 184 pages. \$2.75.

Human Footprints on the Divine Highroad. By Milton Charles Lutz. Boston: Christopher Pub. House, 1956. 123 pages. \$2.50.

The Core of the Bible. Arranged by Austin Farrer. A Harper Torchbook. New York: Harper and Bros., 1957. 156 pages. 95c.

Case Histories from the Files of Dr. Luke. By Paul N. Varner. Columbus, Ohio: The Wartburg Press, 1957. 154 pages. \$2.50.

A Treasury of Stories—Illustrations—Epigrams—Quotations. By Herbert V. Prochnow. Boston: W. A. Wilde Co., 1957. 143 pages. \$2.00.

The Life of Christ in Poetry. Compiled by Hazel Davis Clark. New York: Association Press, 1957. 126 pages. 50c.

Anna Sewell and Black Beauty. By Margaret J. Baker. New York: Longmans, Green and Co., 1957. 93 pages. \$2.50.

How Our Bible Came To Us. By H. G. G. Herklots. New York: Oxford University Press, 1957. 174 pages. \$1.50. This is a paper bound copy of the same book which was reviewed in cloth bound form in the Review and Expositor in April, 1955.

The Pilot Series in Literature—Book I. By Alice Fenenga, Gertrude Haan, and Beth Merizon. Grand Rapids: Eerdmans Pub. Co., 1957. 516 pages. \$5.50.

The Seven Odes. By A. J. Arberry. New York: The Macmillan Co., 1957. 258 pages. \$5.75.

The Potter Shepherd. By J. C. Brumfield. Wheaton: Van Kampen Press, 1951. 111 pages. \$1.50.

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